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ABSTRACT

A study investigated variables related to the success or failure of New Mexico Jicarilla Apaches in their pursuit of post-secondary education, including adequacy of high school experiences as preparation for post-secondary education. Subjects (54 males, 67 females) responded to a questionnaire using items from two instruments previously developed for follow-up studies of American Indian high school graduates. Data indicated that Jicarillas were less assimilated into the dominant culture than were other tribes, as they retained use of the Apache language and life style and had a greater degree of Indian blood. The most important factor in the withdrawal of Jicarillas from post-secondary education was the lack of adequate high school preparation; math and science were the most difficult high school subjects for both college attenders and non-attenders. Respondents felt high school counselors had not provided adequate information about post-secondary education, parents and teachers provided most encouragement in choosing a college major, and tribal scholarships were the most important source of financial aid. Recommendations called for evaluation of Jicarilla high school curriculum, better career counseling, upgraded job skills for reservation employees, use of Jicarilla college graduates to adapt the schools to Jicarilla students' needs, and selection of scholarship committee members knowledgeable about post-secondary education. (Author/MH)

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ANALYSIS OF POST SECONDARY EDUCATIONAL PURSUITS OF THE JICARILLA APACHES OF NEW MEXICO

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Lester Sandoval

A dissertation to be submitted in partial fulfillment
of the requirements for the degree of

Doctor of Education

University of Washington

1979

Approved by Henry M. Reitan
(Chairperson of Supervisory Committee)

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to Offer Degree College of Education

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Abstract

ANALYSIS OF POST-SECONDARY EDUCATION OF THE JICARILLA APACHES OF NEW MEXICO

By Lester Sandoval

Chairperson of the
Supervisory Committee: Professor Henry M. Reitan
College of Education

The purpose of the study was to investigate variables related to the success or failure of Jicarillas in their pursuit of post-secondary education. The study also assessed the adequacy of high school and GED experiences as preparation for post-secondary education. The subjects consisted of one hundred twenty-one persons, with 54 males constituting 44.6 percent of the respondents and 67 females comprising 55.4 percent. A questionnaire was developed using items from two instruments employed in follow-up studies of American Indian population and developed by the Northwest Regional Laboratory and the Southwest Cooperative Educational Laboratory.

Data from the study indicated that:

1. The Jicarillas have been assimilated into the dominant culture to a lesser degree than Indian tribes

in other parts of the Country. They still retain certain cultural aspects of their traditions, such as the use of Indian language, degree of Indian blood, and life style.

2. The lack of adequate high school preparation appeared to be a crucial contributing factor toward difficulties experienced by Jicarillas upon first enrollment at the institution of post-secondary education. This inadequacy in preparation was also considered the number one reason for subsequent withdrawals of Jicarillas from post-secondary education.

3. Respondents opined that high school counselors were not providing adequate information regarding post-secondary education.

4. Nearly one-half (46.3 percent) of the subjects felt that their high school experience was inadequate in terms of preparation for post-secondary education.

5. The tribal scholarship was considered the number one source of financial aid, followed by the Bureau of Indian Affairs Adult Vocational Training Grant and the Bureau of Indian Affairs Higher Education Grant.

6. Parents and teachers provided the subjects the most encouragement in choosing their major field of study or training.

7. Math and science were the high school subjects providing the most difficulty for both the persisters and

non-persisters.

8. No significantly different proportions exist between persisters and non-persisters as to employment or unemployment.

It was recommended that:

1. The curriculum be evaluated with assistance of New Mexico State Department of Education to meet needs of Jicarilla students;
2. High school counselors should provide systematic and current information concerning different careers and the requirements to assure a reasonable chance of success;
3. Job skills should be upgraded;
4. Schools on the reservation should utilize the services of Jicarilla college graduates in the efforts towards improving the education system to meet special needs of Indian students;
6. Scholarship committee members should be selected who are knowledgeable of post-secondary education and who possess ability to interpret and assess students' achievement.

Doctoral Dissertation

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TABLE OF CONTENTS

Page

List of Figures . . . iii

List of Tables . . . iv

Chapter I: Statement of the Problem . . . 1
  Need for the Study . . . 1
  Importance of the Study . . . 5
  Objectives of the Study . . . 6
  Major Research Questions . . . 7
  Operational Definitions . . . 9
  Delimitations of the Study . . . 10
  Organization of the Remainder of the Study . . . 11

Chapter II: Review of Literature . . . 13
  Indian Education . . . 13
  Types of Schools Utilized in Education of American Indians . . . 38
  Brief History of Jicarilla Formal Education . . . 44

Chapter III: Research Methods and Procedures . . . 66
  Identification of High School and GED graduates . 66
  Population Description . . . 72
  Subjects . . . 85
    Administration of Questionnaire . . . 90
  Procedures . . . 92
    Instrument . . . 92
    Method of Data Collection . . . 94
    Statistical Treatment of Data . . . 96

Chapter IV: Analysis of Data . . . 98

Chapter V: Summary, Conclusions and Recommendation . 134
  Summary and Conslusions . . . 134
  Major Findings . . . 135
  Recommendations . . . 142
  Implications for Further Research . . . 147

Bibliography . . . 149

Appendix I: Institution of Post-Secondary Education Attended by the Jicarillas . . . 152

Appendix II: Questionnaire . . . 158

Appendix III: Evaluation of High School Guidance and Counseling by Percentage . . . 169

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And to the many individuals, especially Rose Vicenti, for making literature available on the study population, sincere thanks are extended.

Special thanks and appreciation are given to the writer's mother, whose continual support and confidence has been the inspiration to seek higher goals.

Finally, the writer expresses the deepest gratitude for his wife, Ramona, and his daughter, Stephanie, for their patience, understanding and encouragement from inception to completion of this study.

LIST OF TABLES

Number Page

1 Jicarilla GED and High School Graduates, 1939-1973 71

2 1970 U.S. Population by Race, Rio Arriba County, New Mexico 74

3 Jicarilla Tribal Population by Age and Sex, December 31, 1973 76

4 Jicarilla Tribal Population by Age and Sex, January 31, 1976. 77

5 Jicarilla Population for 1973 and 1975 78

6 Jicarilla Voting Population, January 31, 1976.. 82

7 1970 U.S. Indian Population 14 Years Old and Older 83

8 Employment Status 86

9 Income of Subjects 87

10 Jicarilla and Other GED Graduates, 1963-1975 . 89

11 Indian Graduates of Dulce High School, 1957-1976 89

12 Subject Background 88

13 Jicarilla Subjects by Year Graduates, 1939-1975 91

14 Extent of Education Beyond High School by Number and Percentage 101

15 Type of Training Received Beyond High or GED Graduation by Number and Percentage 104

16 Effect of the use of the Apache Language by Number of Respondents 108

17 Source and Degree of Encouragement in Choosing Major Fields of Study of Training 111

18 Parents as Source and Degree of Encouragement by Number of Respondents 112

Number Page

19 Relatives as Source and Degree of Encouragement by Number of Respondents 113

20 Evaluation of Bureau of Indian Affairs and Jicarilla Scholarship Offices by Percentage of Respondents 114

21 Assistance in Making Application for College and Vocational Training by Persisters and Non-Persisters 116

22 Information about the Availability of Scholarships by Persisters and Non-Persisters 117

23 Difficulty of High School Courses 119

24 Fields of Study Pursued by Jicarillas by Number 121

25 Effect of the Adequacy of High School Preparation by Persisters and Non-Persisters 123

26 Reasons for Experiencing Difficulty During the First Quarter of Enrollment 126

27 Major Reasons for Withdrawal by Rank 127

28 Sources of Financial Aid Utilized by Jicarillas by Percentage 130

29 Effect of Employment Status 131

CHAPTER ONE

STATEMENT OF THE PROBLEM

Need for the Study

American Indians, like other groups of people throughout the world, had their own unique way of socializing their young into their societies before the coming of the white man. This transmission of knowledge from one generation to another was necessary for the survival and enhancement of subsequent generations. And this process of socialization (education) was effected by informal methods -- one involving continuous teaching in the society with its members as learners or recipients of the culture and as teachers and givers of the culture. Each became a model to be observed by others.[1] Some of the informal methods utilized by Native Americans[2] include imitation of behavior involved in learning a given task, use or non-use of reward and punishment, ridicule and punishment, ridicule and teasing in control of the behavior of both young and old, use of supernatural or fear, and respect of the unknown, etc.[3]

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[1] Wilbur B. Brookover and Edsel L. Erickson, Society Schools and Learning (Boston: Allyn and Bacon, Inc., 1969), p. 26.

[2] For the purpose of this study, the following terms will be used interchangeably: American Indians, Indians and Native Americans.

The coming of the white men to the New World brought a different type of education to the Natives of North America. The formal method was utilized by them in the education (socialization) of the young and old. That is, special institutions or agencies were organized to do the teaching. Special agents were designated to teach younger members of the society. Thus, a considerable part of the functions of these organized institutions (schools) was to teach the more specialized roles and some patterns of behavior that are not required of all people.[4]

Though the objectives of the public and secondary education have been varied, the major philosophical objective is providing the individual with the necessary skills and knowledge to make logical decisions. The knowledge should provide the individual self-direction, an ability to be creative, and the flexibility to make wise choices consistent with his goals and potential.[5]

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[3] Helen Marie Redbird, The Indian and Adult Education Monmouth: Oregon College of Education, December, 1970), pp. 24-29.

[4] Brookover, op. cit., pp. 21 and 27.

[5] James Robert Hathhorn, "A Comparative Study of Factors Related to Post High School Educational Pursuits of Selected American Indians: Some Characteristics and Self-Perceptions" (Unpublished Ph.D. dissertation, Oregon State University, 1971).

According to the Bureau of Indian Affairs, the primary objective of the federal schools operated by them is:

> . . . to prepare Indian children living on Indian-owned or restricted trust lands for successful living. In federal schools children develop basic academic skills, acquire an understanding of the social and economic world which surrounds them, learn improved standards of living, follow practices which assure optimum health, acquire the necessary vocational training to qualify for gainful employment, and obtain sufficient education to enter special schools and institutions of higher learning.[6]

For more than four hundred years the American Indians have been subjected to the education of the white men and for the most part it has been a failure.[7] A Congressional Committee summarizes the status of the education of American Indians:

> . . . there is evidence of a serious deficit . . . with respect to the proportion of Indian students enrolled in school, the average number of years of schooling of young Indian adults, the proportion going on to post-high school education, including college . . .

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[6] U.S. Department of Interior, Bureau of Indian Affairs, Statistics Concerning Indian Education, Fiscal Year 1973 (Lawrence, Kansas: Haskell Indian Junior College Press, p. 1.

[7] U.S. Congress, Senate Special Subcommittee on Indian Education. The Education of American Indians. A Survey of the Literature. 1969. 91st Congress, 1st session, Committee Print.

> Indian high school graduates still achieve, on the average, two or three grade levels below the national norms, and far too few students who enter college stay to graduate.[8]

There has been much research conducted to study the problems of Indian education. As a rule, most have focused on the elementary and secondary level but increasingly more research is being conducted at the college or higher education level. However, there appears to be little research regarding the high school graduate when he pursues a vocational or technical education. Most follow-up studies of high school graduates are concerned only with those who continue on to college rather than being concerned with all high school graduates.[9]

One former Bureau of Indian Affairs administrator stated:

> How wise or successful an education program may be is never evident . . . the opinion of an outsider who has seen some section of an integrated program in action, and questioned it, is of less value than the considered view of those who have been through the experience and had a chance to evaluate what they got out of it. This isn't often possible, because school graduates seldom stay in the same place to be consulted.[10]

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[8] L. Madison Coombs, The Educational Disadvantage of the Indian American Student. Educational Resources Information Center (ERIC), Clearinghouse on Rural Education and Small Schools (CRESS)(Las Cruces, New Mexico: New Mexico State University, 1970), p. 40.

[9] Alphonse D. Selinger The American Indian Graduate: After High School, What? (Portland, Oregon: Northwest Regional Educational Laboratory, 1968), p. 2.

[10] George A. Dale, Education for Better Living (Lawrence, Kansas: Haskell Institute, 1951), p. 8.

A continual evaluation by former students is helpful to school administrators in adjusting the educational programs to better meet the needs of the students. Another author, Smith, wrote, " . . . without the reflection that follow-up studies or some other means of evaluation give, educational programs are, at best, a guess as to whether needs of the students are being met."[11]

Importance of the Study

Within recent years, there has emerged an era of awareness of the needs of minority groups in the United States. As a result of this awareness, numerous legislation and laws have been passed to facilitate the American Indians and other minority groups in entering the mainstream of American society if they so desire. But before this choice becomes a reality, it is necessary to educate the American Indians and upgrade these people to help them gain employable skills with which to compete with the non-Indian population for the available jobs.

Recognizing this need for education, American Indian tribes and various federal agencies have appropriated funds for educational grants. The Jicarilla Apache tribe of New Mexico is one of the Indian tribes to appropriate its funds for the creation of a scholarship fund (the Chester E. Farris Scholarship Fund). In 1957 one million dollars was appropriated to assist its tribal members in their pursuit of higher education and vocational/technical training. The Jicarillas also have been eligible for financial assistance from the Bureau of Indian Affairs for higher education and adult vocational training. With the availability of these sources of financial aid, many Jicarilla students have been afforded the opportunity of pursuing post secondary education. However, in spite of the opportunities present, only a small percentage of Jicarillas are gaining college degrees and completing vocational/technical training.[12]

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[11] Lynn C. Smith, "An Investigation of the Social Adjustment of L.D.S. Graduates from Inter-mountain Indian School." (Unpublished master's thesis, Brigham Young University, 1962).

It appears important to investigate the different variables that influence the success or failure of the Jicarilla students in their pursuit of post secondary education. Moreover, knowledge obtained through research should prove valuable in improving the present educational services to better assist the Jicarillas as they prepare to compete on equal level with non-Indians.

Objectives of the Study

The purpose of this study is to examine the patterns of success and failure of post-secondary education (higher education and vocational/technical training) undertaken by the Jicarilla Apache Indian high school and GED graduates and their employment status.

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[12] Bureau of Indian Affairs Education Records.

Major Research Questions

The following research questions are being proposed for examination in this study:

1. What proportion of the high school and GED graduates continue (persist) into post-secondary programs and what is the extent of post-secondary education?

2. What types of post-secondary programs do persisters enter?

3. What proportion of high school and GED graduates complete their post-secondary programs?

4. Does language fluency in the native tongue have a relationship to persistence or non-persistence?

5. What are the major stated reasons given by high school and GED graduates for their decision to continue post-secondary training?

6. What were the sources and extent of encouragement given by high school and GED graduates for the continuance of their post-secondary education?

7. How do high school and GED graduates evaluate the operations and effectiveness of the scholarship office?

8. How do high school graduates evaluate the extent and effectiveness of guidance and counseling received in high school?

9. How do the high school and GED graduates evaluate the extent and effectiveness of counseling received at the post-secondary level?

10. What high school courses presented difficulty for the high school graduates?

11. How do high school and GED graduates evaluate the adequacy of their high school and/or GED training as preparation for post-secondary education?

12. What are the major problems encountered by high school and GED graduates in pursuing their post-secondary education?

13. What are the major stated reasons given by high school and GED graduates for withdrawal from post-secondary education?

14. Do Jicarilla high school graduates experience discrimination in high school and post-secondary education?

15. What are the sources of financial assistance for the continuation of post-secondary education?

16. Do persisters differ from the non-persisters in terms of present employment status?

17. What educational services and programs do

persisters view as necessary to ensure success in post-secondary education?

In addition to the above major questions descriptive data concerning the persisters and non-persisters will also be reported.

Operational Definitions

For the purpose of this study, the following terms will be used:

Jicarilla Apache Indian - an individual who possesses the necessary blood quantum as specified by the Constitution of the Jicarilla Apache Tribe and who is listed on its tribal census roll. Until 1968, the necessary blood quantum was one-fourth Jicarilla Indian blood. After 1968, the blood quantum was raised to three-eighths or more.

Tribal - this term designates member(s) of the Jicarilla Apache Tribe, subjects of study, or pertaining to Jicarilla Apache Tribe.

Indian - an individual who is one-fourth or more Indian by ancestry and is considered to be Indian by others in the area in which he resides.

Non-Persisters - high school or GED graduates who chose not to pursue post-secondary education or training and terminated formal education at that point.

Persisters - high school or GED graduate(s) who entered some program of post-secondary education or training.

Higher education - refers to attendance at a two-year junior college, two-year community college or a four-year college or university.

Vocational training - refers to attendance at a business, technical, special or trade school.

Post-secondary - after high school, beyond high school or post-high school.

Degree of Indian blood - this term expressed in fractions is used to designate the extent of Indian ancestry of the surveyed student(s).

Satisfactory progress - when an individual is performing at or above the minimum standards of performance necessary for completion of an education program.

Unsatisfactory progress - when an individual is performing below the minimum standard of performance necessary for completion of an educational program.

Delimitations of the Study

This study is a follow-up of a select group of American Indians, the Jicarilla Apache high school or GED graduates of New Mexico. For this reason, the criteria for selection as a subject of this study is: first, the individual must be an enrolled member of the Jicarilla Apache Tribe, with headquarters in Dulce, New Mexico.

Though many individuals, as well as Jicarilla students, can pursue higher education or vocational training without a diploma, in this study since the focus was in part on the effect of the programs on persistence into post-secondary programs only confirmed high school and GED graduates were included. It was not the intention of the investigator to deal with the broad subject of adult education, except within the limits of higher education and vocational training.

The study includes all confirmed Jicarilla high school and GED graduates from 1939 to 1973,[13] who were present on the reservation during the time the study was conducted. This 1973 cut off allowed for assessment of subjects in subsequent social and vocational roles.

Organization of Remainder of the Study

A review of the literature will be focused in Chapter Two.

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[13] Three individuals who graduated in 1974 and 1975 were inadvertently included in the sample.

To better understand the education of the Jicarilla Apache and other Indian tribes, one must know who the Jicarilla is -- his background; his relationship with the federal government; his living condition and the educational systems to which he has been exposed. With this in mind, a brief history of Jicarilla formal education will also be examined to provide the basic framework or background of the proposed study.

Education of American Indians at the elementary, secondary and post-secondary levels (college and follow-up studies of high school graduates) will also be examined in Chapter Two.

Chapter Three will focus on the design and procedure or the research methodology to be utilized.

Chapter Four concerns itself with the analysis and interpretations of the data.

Chapter Five will consist of summary, conclusions and recommendations.

The remaining portion of the study will consist of selected bibliography and appendix.

CHAPTER TWO

REVIEW OF THE LITERATURE

Indian Education

Considerable literature has been published concerning the American Indian. The New York Public Library requires 23 drawers in its card catalog for its holdings on American Indians, while 16 drawers suffice for Jews and 7 for Negroes.[14]

Of this extensive literature, the greater part deals with Indians as they used to be -- their origin and antiquity, their arts and crafts, their history and archeology, their wars and migrations, and their diverse and colorful cultures.[15]

Literature on the education of the Indians in the United States appears extensive, and the style and content of literature also appears to vary considerably. Much of the writing is polemic, apologetic, speculative, and prescriptive.[14]

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[14] Brewton Berry, The Education of American Indians, A Survey of the Literature (Columbus, Ohio: Research Foundation, Ohio State University, December, 1968), p. 1.

[15] Ibid.

[16] Ibid., p. 3.

School Achievement. The first major study of Indian education was made by Lewis Meriam in 1928. His report entitled The Problem of Indian Administration was concerned with the economic and social condition of the American Indians. In analyzing the education provided by the federal government for the Indians, the report severely criticized the Bureau of Indian Affairs for the operation of the boarding schools which were overcrowded, rigid, overly demanding in their schedule of work and study, and deficient in health services and food.[17] Teachers were considered inadequate in terms of training, and the salaries were too low to attract better personnel. It was recommended that the fundamental task of the Bureau of Indian Affairs should be educational. To achieve this end,

> . . . the service (Bureau of Indian Affairs) would have to have a comprehensive education program, with adequate funding, extended to adults as well as to children, with special emphasis on the family and the community.[18]

The study made a significant critical statement when it concluded:

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[17] Estelle Fuchs and Robert V. Havighurst, To Live on This Earth (Garden City, N.Y.: Doubleday & Co., 1968), p. 10.

[18] Lewis Meriam, et al., Problem of Indian Administration (Baltimore: John Hopkins Press, 1928), p. 21.

> In the Indian schools not even the elementary use has as yet been made of either intelligence testing or objective testing of achievement in the types of knowledge and skills that are usually referred to as the "regular subjects."

This critical remark initiated achievement testing of Indians. No other facet of Indian education has since received more attention.[19]

In 1943, the Bureau of Indian Affairs signed a contract with the University of Chicago and Dr. Shailer Peterson to conduct the first full-scale investigation of Indian educational achievement.

The results of standardized achievement tests of approximately 5,000 Indian pupils and approximately 3,000 white pupils in grades four, eight and twelve were compared. The Indian pupils included in this study resided in different geographical regions of the United States (Pacific, Mountain, Dakotas, Lake States, Southeast, Oklahoma, Southwest) and attended public, Bureau of Indian Affairs, or mission schools, while the white pupils attended rural public schools.[20]

When comparing students based on the type of school attended, the white pupils in public schools achieved better in arithmetic, reading and language areas. Indian children attending the different types of school achieved in the following descending order: public schools, boarding schools, mission schools, with students from reservation schools[21] showing the least academic achievement.

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[19] Berry, p. 26.

[20] Donald R. Milan, "Analysis of the Academic Achievement of Selected Indian Tribes and Variables Associated with Higher Achievement" (Unpublished Ph.D. dissertation, Arizona State University, 1972), p. 12.

The study also indicated that progress had been made in the percentage of Indians who were in the proper age for their grade placement, from 6 percent in 1928 to 36 percent in 1946 -- or six times as great.[22]

A follow-up study of the Peterson Survey was conducted by Anderson in 1953. The Bureau of Indian Affairs contracted with the University of Kansas to determine if any changes might have occurred in the achievement of Indian children since 1946, the last year data was collected for the Peterson Survey.[23] No changes were reported.

Coombs (1948) collected data of 23,608 pupils, grades four through twelve, attending federal, public and mission schools in eleven states. Of the pupils tested, 42 percent were white and 58 percent were Indian.

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[21] Milan, p. 13.

[22] Shailer A. Peterson, How Well Are Indian Children Educated?, U.S. Department of the Interior, U.S. Indian Service, Washington, D.C., 1948, p. 12.

[23] L. Madison Coombs, et al. The Indian Child Goes to School. U.S. Department of the Interior, Bureau of Indian Affairs, Washington, D.C., 1958.

For comparison purposes, the pupils were grouped in the following ways: (1) by Bureau of Indian Affairs administrative areas (Phoenix, Albuquerque, Aberdeen, Billings, Muskogee and Anadarko); (2) by school grades (grades four through twelve); and (3) by race and type of school attended (white pupils in public schools, Indian pupils in federal schools, Indian pupils in public schools, and Indian pupils in mission schools.)[24]

When pupils were arranged in hierarchial order of achievement, the following general clear-cut hierarchy resulted:[25]

1. white pupils in public schools
2. Indian pupils in public schools
3. Indian public in federal schools
4. Indian pupils in mission schools.

This is further evidence that Indians, when compared with white pupils in similar grades, do not achieve well on the basic skills subjects.

Test results indicated that achievement of Indians in the different geographical and Bureau of Indian Affairs administrative areas varied The area hierarchy proved to be as follows:

---

[24] Coombs, p. 2.

[25] Coombs, p. 4.

1. Andarko
2. Billings
3. Aberdeen
4. Muskogee
5. Albuquerque
6. Phoenix

It was felt by the researchers that the area groups differed from each other culturally with respect to such factors as language, motivation and out-of-school learning opportunities.

The study also found:

> . . . the smaller the amount of Indian blood in a group and the greater the amount of English spoken prior to school entrance, the higher the group achieved. That is, the higher achieving race-school groups contained fewer full-blood pupils and more pupils who spoke only English, or at least a combination of English and some other language, prior to school entrance.

The degree of acculturation of the Indian child was proposed as a significant factor. As such, the extent to which a family or community has integrated itself with the dominant culture of the nation has a very great influence upon the school achievement of its children.[26]

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[26] Coombs, p. 96.

Blood quantum and pre-school language, according to the researchers, are two of the best indices of the degree of acculturation of a pupil, and the state of acculturation which a pupil and his family have reached has a powerful influence upon his achievement.[27] The study also found that the following traits or characteristics influence achievement of children:

1. Habitual use of spoken and written English in the home and community as a means of communication. The presence of books, magazines, a daily newspaper, radio, and perhaps television in the home.

2. Regular, useful, and gainful employment of the breadwinner of the family. The possibility of the children of the family looking toward adulthood with confident expectation of desirable employment opportunity.

3. Participation with neighbors in the educational agencies of the community other than schools, such as the churches, scouting, and 4-H clubs.

4. Participation by adult members of the family in civic and community affairs such as voting, active membership in service clubs, veterans' organizations, farmers' cooperatives, to mention a few.

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[27] Coombs, p. 96.

5. A reasonably good understanding of and concern for proper diet and health practices, particularly as they concern the younger members of the family.

6. Acceptance of a set of values which attaches importance to such traits as industry, thrift, punctuality, acquisitiveness, competitiveness, and independence.

(Whether all of these traits are virtuous, especially when carried to an extreme, may be debatable. It is felt that they are typical of the major culture of the country.)[28]

Townsend (1963) administered a variety of reading achievement tests to eleventh and twelfth grade Navajo and Pueblo Indians in New Mexico. He found that, "on the average Indian students generally achieve at five years below grade level."[29] He recommended that teachers be better prepared in the teaching of reading prior to employment.

According to Zintz, the mean chronological age and reading-placement scores showed over-ageness of about one year for Apache, Pueblo and Spanish American children at the fifth grade level, and one and a half years for the Navajo child.[30]

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[28] Coombs, p. 104.

[29] I.D. Townsend, "The Reading Achievement of Eleventh and Twelfth Grade Indian Students and a Survey of Curricular Changes Indicated for the Improved Reading in the Public High Schools of New Mexico" (Unpublished Ph.D. dissertaion, University of New Mexico, 1962), p. 110.

In the study of Sioux Indian academic achievement, Bryde found that Indian children achieved favorably above the national norm on the California Achievement Test from the fourth grade through the sixth grade. However, at the seventh grade level, the Indian students began to decline and continued to sharply decline at the eighth grade level. This "crossover" phenomenon -- academic performance for Indians declining as they progress through the school -- has been explained by Bryde, attributing it to alienation. That is, conflict between the white and Indian culture comes to a focus at adolescence and causes severe personality disturbances which block achievement.[31]

No other study of measured school achievement of Indian pupils has shown a fourth or fifth grade group to be above national norms.[32]

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[30] Miles V. Zintz, "The Indian Research Study: The Adjustment of Indian and Non-Indian Children in the Public Schools of New Mexico" (College of Education, University of New Mexico, Albuquerque, 1960), pp. 77-78.

[31] J.F. Bryde, "The Sioux Indian: A Study of Scholastic Failure and Personality Conflict' (Unpublished Ph.D. dissertation, University of Denver, 1965), p. 91.

[32] Fuchs and Havighurst, p. 127.

The Jicarilla and Mescalero children were administered several tests at different grade levels during the 1957-58 school year, as part of the Indian Research Study conducted by the University of New Mexico. Test results indicated that Jicarillas scored below the national norms and that the limited statistics tended to support the usual findings that the further children from minority ethnic groups progress in school, the further they fall behind expected norms.[33]

Forty-two children of the two New Mexico Apache tribes enrolled in kindergarten were administered the Metropolitan Reading Readiness Test in April, 1959, to measure their readiness to read. During the following school year, of the 42 children, 2 obtained "average" ratings, 11 obtained "low normal" ratings, and 29 obtained "poor risk" ratings. These results suggest that after one year of kindergarten, these children are not at all "ready for a formal reading situation in the first grade.[34]

Another interesting factor brought out by the study was the inability of Apache students to understand idiomatic expressions appearing in their sixth grade school reader.[35] The writer discussed the tremendous handicap that the Indian children face when formal reading instruction begins without sufficient language background to understand what is being taught. So, a pattern of frustration in academic work is engendered in Indian students from the first days of school life.[36] He suggested that teachers of Indian children make efforts toward understanding the difference in cultural values so as to better meet their education need.

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[33] Edward A. Marinsek, "The Effect of Cultural Difference in Education of Apache Indians" (College of Education, University of New Mexico, 1960).

[34] Marinsek, p. 75.

Dotson in his study found that performance on the Gilmore Reading Test by Apache children at the third, fourth and fifth grade levels was a median grade placement below expected grade placement scores.[37]

He also found that the various sub-culture groups determined the ease with which they bridged the Anglo culture with that of their own:

> If the dominant sub-cultural groups in the Apache Indian community were the Conservatives, there would be little effort to learn the white

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[35] Marinsek, p. 7.

[36] Marinsek, pp. 75-76.

[37] Theotis Robert Dotson, "Problems Related to the Education of Apache Indian Children" (Unpublished master's thesis, University of Tennessee, 1963), p. 72.

> man's way. Little encouragement would be given the children to learn and stay in school. If the dominant sub-cultural group in the Apache Indian community were the Moderates, the children would be encouraged to attend schools; parents and Tribal Council members would stress the importance of an education.
>
> Other cultural factors influencing Apache children's learning in school were the values and thinking of their parents, who always believed in "living for today" and "harmony with nature." Time and saving were not important in their way of life. These beliefs and attitudes resulted in a lack of competition or "getting ahead" on the part of Apache school children.[38]

In his study of Apache Indians in Arizona public schools, Goodman found that Indians who perform better in school have the following characteristics: the use of English in the home facilitates the ability to use and understand it in school; they are mixed blood rather than full-blood (the significance being that they are more exposed to and are assimilated into the white man's culture); the parents are better educated and have an understanding of the importance of education. As such, the students in this setting appeared to find encouragement and incentive for seeking education in a formal setting.[39]

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[38] Dotson, p. 71.

[39] Basil H. Goodman, "An Investigation of the Adjustment of the Apache Indians to the Public Schools of the State of Arizona" (Unpublished master's thesis, Arizona State University, 1951) p. 80.

Summary. Studies by Peterson, Anderson, and Coombs are in high agreement that Indian children did not perform as well as white children based on standardized achievement tests.

The Coombs study also indicated that Indians from various Bureau of Indian Affairs administrative areas throughout the country did not achieve at the same level. Blood quantum and pre-school language were determined to be the two best indices of acculturation, and the level of acculturation of the Indian child and his family had powerful influence upon his achievement. That is, the more traits or characteristics the child possessed of the dominant society, the better he/she performed in the classroom.

According to studies by Townsend, Zintz, Marinsek and Dotson, the Indian children were at a distinct disadvantage when compared to non-Indians on a variety of reading achievement tests from the pre-school level to the secondary level. Marinsek stated that Indian children who began their education without sufficient language background suffered a pattern of frustration in academic work.

The Indian College Student. Artichoker and Palmer (1959) conducted a study of Indian students in South Dakota four-year colleges to identify the problems and make recommendations as to the methods for ameliorating the problems. Data was obtained from 72 students which constituted 90 percent of all Indian students attending South Dakota four-year colleges in the spring of 1957. The Mooney Problem Checklist and another instrument designed by the authors were used.

The results of the study revealed that of the special problems of Indian students, the following stood out as problem areas:[40]

1. poor academic training for college, especially in the areas of mathematics and science, but also in social studies and English;

2. insufficient monetary funds, especially for clothing and "spending" money;

3. inability to relate themselves to the future, particularly as this involved educational and vocational objectives;

4. concern about family members, which interfered with school progress.

The study indicated that Indians in college had distinct problems but also that their problems that non-Indians also displayed were more troublesome for

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[40] John Artichoker, Jr. and Neil M. Palmer, The Sioux Indian Goes to College (State Department of Public Instruction, Pierre, S.D., 1958), p. 33.

for the Indian students.[41]

Ludeman (1960) examined the records of 112 Indian students enrolled at Southern State Teachers College, South Dakota, from 1925 to 1958. He found that 36 attended one quarter or less, and nearly half the total number attended for only one full school year or less. He also found that those Indian students who remained in college more than six quarters, or two years, improved scholastically.

The following, according to Ludeman, affected academic performance of Indian college students:

1. The Indian arrived at college with deficient educational background. That is her/his pre-college life on the reservation had not equipped her/him well for college;

2. Indian students were not familiar with demands of college life and tended to be more dependent upon others to assist them; and

3. Indian students were scholastically irresponsible. They enrolled late and missed many of their scheduled classes.[42]

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[41] Berry, p. 105.

[42] W. W. Ludeman, "The Indian Student in College," Journal of Educational Sociology, Vol. 23:7, March, 1960, pp. 333-335.

Zintz (1960) examined the records of 100 Southwest Indians enrolled at the University of New Mexico between 1954 and 1958. The records showed that of those 100 students, 70 percent dropped school with low grades; 20 percent were currently enrolled; and 10 percent obtained degrees. Of the 30 percent who remained in school or obtained degrees, the majority were at some time placed on probation for inadequate scholarship.

Further examination of 31 New Mexico Indians enrolled at the University of New Mexico during the fall of 1958 revealed that at the end of the semester: 6 left school before the end of the first semester; 12 were placed on probation by the University with a grade-point average below 0.6 on a 4.0 scale with C = 1 grade point; and 5 earned grade-point averages of 1.0 or better. Thus, 84 percent did not finish the first semester with a "C" average, compared to 49 percent attrition rate for all college freshmen at the University.[43]

Probably one of the more significant studies delving into problems of Indian students at the college level was that done by McGrath, et al. (1960), which investigated the educational opportunities for Indians of the Southwest and possible causes for success and failure. Data previously collected were organized for analysis.

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[43] Zintz, pp. 90-91.

Interviews and questionnaires were then used to obtain data from 43 institutions of higher education and leaders of 37 tribes.

He found that, of the 416 Indians enrolled in institutions of higher education in four southwestern states between September 1958 and February 1962, 232 or 55.7 percent dropped out. His study also revealed that facility with English, as measured by standard tests and instructors' evaluations, was definitely correlated with success in college.

According to this study, the three major causes for college dropouts were:

1. financial reasons;
2. little, if any, encouragement from the family or tribal leaders to stay and complete school; and
3. inadequate preparation in high school.[44]

Summary. Review of literature in regards to Indian students at the college level revealed that many of the characteristics manifested by this group are similar to those manifested by Indian students at the elementary, the intermediate grades and at the secondary level. That is, the success rate of Indian college students was very low when compared to attrition rate for all college freshmen at the university (Zintz, 1960). Poor and inadequate background seemed to be the predominant theme throughout the studies as the reason for the high dropout rate (Artichoker & Palmer, 1959; McGrath, 1960; Ludeman, 1960; and Zintz, 1960).

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[44] G. C. McGrath, et al., "Higher Education of Southwestern Indians with Reference to Success and Failure" (Arizona State University, 1962).

Other reasons for lack of success included: insufficient funds (Artichoker & Palmer, 1959; McGrath, 1960); little encouragement from family or tribal leaders to stay and complete school (McGrath, 1960); and inability to relate to the future, as it relates to educational and vocational objectives (Artichoker & Palmer, 1960).

Follow-up Studies. In a study of Phoenix Indian high school graduates by Macgregor and Steiner (1940), which was summarized by Rosen, it was found that a great majority (87 percent) of graduated students of Arizona tribes returned to the reservation and the local means of livelihood, and only 13 percent entered urban work.[45] Based on these findings a curriculum revision was made.[46]

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[45] Morris P. Rosen, "Survey Based on Analysis of the Vocational Placement of Phoenix Indian School Graduates" (Unpublished master's thesis, Arizona State College, 1950), p. 16.

Beatty, who was Director over all Indian Education for the Bureau of Indian Affairs in the 1940's, stated that success of a high school is dependent upon the measure of success its graduates gain in placement in the field for which they have been trained.[47] In that statement, he made reference to four high schools -- Pine Ridge, South Dakota; Rosebud, South Dakota; Sherman Institute at Steward, Nevada; and the Phoenix Indian School (referred to above) -- and the surveys made to evaluate each program as to its effectiveness in successful placement of the graduates.

The surveys of the three schools indicated, as did the Phoenix study, that curricula revision was necessary if students were to be prepared adequately for job placement.[48]

A follow-up study of vocational placement of the Phoenix Indian School in 1950 by Rosen indicated that Indian graduates generally felt that their school training was helpful, despite the fact that only 28.2 percent were making vocational use of their specialized training.[49]

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[46] Ibid., p. 2.

[47] Ibid., p. 20.

[48] Ibid.

A descriptive study by New of the Institute of American Indian Arts at Santa Fe, New Mexico, revealed that of the first two graduating classes, a large number have gone on for higher education.[50]

Bonner, in his study of North Carolina Cherokee graduates of federal high schools between 1939 and 1949, found that a-majority had moved into occupations reflecting a good adjustment to American society.[51]

A follow-up study of 125 Church of Jesus Christ of Latter-Day Saints (Mormons) Indians who graduated from Intermountain Indian School at Brigham City, Utah, between 1957 and 1961 revealed: that approximately half (49.6) lived on or near reservations; there was virtually no unemployment for those who chose to reside off the reservation, while 52.4 percent of the graduates residing on the reservation were unemployed; those who sought additional training of schooling constituted 21 percent of the graduates.[52]

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[49] Rosen, p. 72.

[50] Berry, p. 33.

[51] Berry, pp. 33, 34.

[52] Lynn C. Smith, "An Investigation of the Social Adjustment of L.D.S. Graduates from Intermountain Indian School" (M.S., Brigham Young University, 1962), pp. 59, 60.

Adam's study of the 1952 - 1964 Indian student graduates of Union High School learned: that 26 percent were working full-time, and an equal percentage were housewives; 74 percent received formal post-high school education and of these, more graduates attended a trade or business school than attended a college or junior college; the most common reason given by both male and female graduates for not following their vocational plans was the lack of adequate training.[53]

In order to obtain more definitive information about Indians in college and other post-secondary training, the Bureau of Indian Affairs contracted with the Northwest Regional Educational Laboratory and the Southwestern Cooperative Laboratory to conduct such studies.

In a study entitled The American Indian Graduate, After High School, What?, Selinger, Director of the Northwest Regional Educational Laboratory, reported on a study of 287 Indian high school graduates in the six-state region of Oregon, Washington, Idaho, Montana, North Dakota and South Dakota. He found that of the 287 high school graduates interviewed, 202 graduates or slightly more than 70 percent had pursued formal education beyond high school, but only 106 or 52 percent of these actually completed a program.[54] Eighty-three or nearly 30 percent of the graduates entered college, and 24 or 8.3 percent of the total sample had graduated and received degrees. However, completion rate for the entries into university or academic programs were found to be substantially lower than for students entering technical/vocational programs.[55] The males, 69 percent employed, were more successful than females, 56 percent employed, in securing employment. Two-thirds of the males and one-third of the females accepted employment unrelated to their training.[56]

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[53] Larry L. Adams, "Follow-up Studies of Indian Graduates of Union High School, Roosevelt, Utah" (M.E., Brigham Young University, 1965), pp. 24, 30.

Many of the graduates were dissatisfied with their present career status. Similarly, the majority of them stated that they would follow a different course of action if they could relive their post-high school days. Most felt the need for further education.[57]

A minority of the graduates felt there was "nothing" which the schools they attended did for them.[58]

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[54] Selinger, p. 18.

[55] Selinger, p. 23.

[56] Selinger, p. 79.

[57] Selinger, p. 81.

[58] Selinger, p. 82.

Bass reported on the Southwest area comprising Arizona, Nevada, New Mexico, Oklahoma, southern Colorado and southern Utah, in a study entitled The American Indian High School Graduate in the Southwest. He reported that of the 384 graduates interviewed, 285, or 74 percent, had continued academic or vocational programs beyond high school, while 99, or 26 percent, did not continue. One hundred ninety-seven or 69 percent of those that continued completed a post-high school course.[59] This represented 51 percent of all the subjects in the sample. A total of 44 percent of the graduates completed vocational programs and 26 or 7 percent completed college.[60]

More men, 75 percent, than women, 65 percent, were successful in securing employment.[61]

Of those who pursued post-high school academic or vocational training, 34 percent of the females and 43 percent of the males discontinued the program they initially entered.[62] However, of those who discontinued initial programs, 40 percent of the females and 50 percent of the males resumed their post-high school education.[63]

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[59] Willard Bass, The American Indian High School Graduate in the Southwest (Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, July 1969), p. 28.

[60] Bass, p. 31.

[61] Bass, p. 25.

[62] Bass, p. 37.

A majority of those who continued post-high school programs were satisfied with the course of action taken in regard to training and employment after graduation from high school, but a majority of those who did not continue post-high school programs were dissatisfied. About 90 percent of those not continuing beyond high school who were dissatisfied said that they would continue their education or training beyond high school if they could start again.[64]

Summary. The majority of follow-up studies reviewed indicated that high school experiences appeared to be inadequate in terms of the students' post-high school experience, whether it was further education or immediate employment. Consequently, the earlier studies done by the Bureau of Indian Affairs resulted in curricula revision designed to meet the demands of the labor market entered into by the Indian students (Rosen, 1950).

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[63] Bass, p. 38.

[64] Bass, p. 69.

It was only in later studies (Bass, 1969; Selinger, 1968) that it was found that increasingly more Indians were pursuing college education and a comparatively greater percentage finishing. These two studies (Bass, 1969 and Selinger, 1968) appeared comprehensive in nature and covered areas of the country where the majority of Indians resided.

In summary, a majority of the studies revealed that Indian high school graduates felt that their high school experience was inadequate and stated that they would pursue a different path if they had a chance to do it over.

A review of available national statistics about the accomplishments and liabilities of education for Native Americans revealed that whatever indicator was used -- dropout rates, scores on achievement tests, adequacy of school experience, etc. -- the picture was the same: the Indian student was receiving inadequate preparation for participation in either Indian society or the dominant society.[65]

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[65] Howard M. Bahr, Bruce A. Chadwick and Robert C. Day, eds., Native Americans Today: Sociological Perspectives (New York: Harper & Row, Publishers, 1972), p. 128.

Types of Schools Utilized in the Education of American Indians

This section provides information as to the different types of education utilized in the education of Indians in the United States.

Mission Schools. These schools were operated by different religious bodies. In the case of the Jicarillas, the mission school operated from 1921 through 1936. Only six grades were initially taught at the Jicarilla Mission School. Later this was extended to include the first eight grades.

The main objective of this school was to prepare the children for other schools off the reservation, such as the Indian schools in Santa Fe and Albuquerque. The girls were taught, in addition to the 3 R's, domestic science, sewing and cooking. At times the cooking class did the cooking for the entire school. The ultimate objective was to make homemakers of the girls. An attempt was even made by the director of the school to get a rule passed and enforced to keep the girls from getting married at such an early age, 13 or 14.[66]

The boys had manual training classes, but because of insufficient equipment, only the basic elements of carpentry were taught. They were also instructed in the industrial arts and taught to plow, plant and make gardens. A sheep club was also formed, giving each boy a ewe to care for. This provided them an opportunity to get practical, first-hand experience in learning and caring for sheep. It was hoped that the knowledge and experience would prepare them for their own flock of sheep in the future.[67] Undoubtedly, the experience gained there had some beneficial effect, because the sheep industry later became the single most important factor in helping the Jicarillas to become more self-sufficient.

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[66] Lois A. Cornell, "The Jicarilla Apaches: Their History, Customs, and Present Status," (Unpublished M.A. Thesis, University of Colorado, 1929), p. 95.

Religion was emphasized for both the boys and girls. Students were required to attend religious services on Wednesdays and Sundays. Prayer services were held every day before breakfast and after the evening meal. Bible reading and prayer were also held before going to bed. Profanity was discouraged and punishment was rendered for infractions. But actual religious instruction was on a small scale since the major effort was expended assisting the children to regain their health.[68]

The Community Day School. The idea behind the community day school was to bring training in the white man's way directly to the Indian villages. In a sense, this was to placate the Indian parents who objected to having their children taken from them to be placed in schools off the reservation. The close proximity to the schools allowed the pupils to return to their homes each evening.

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[67] Ibid.

[68] Cornell, p. 98.

It was the policy of the Bureau to recruit married couples. The couple then taught school subjects at the elementary level, in addition to home economics, sanitation, manual skills and white customs. The husband spent considerable time with adults giving instructions in farming, stock raising and performing other community work. The wife visited the Indian homes and instructed the women in home economics. She was also expected to prepare the noon meal, which was used at times to induce the children to come to school and remain there. The girls also received practical experience by assisting the wife with the noon meal.[69]

Reservation Boarding School. The reservation boarding school was a sort of intermediate institution between the day schools and the non-reservation boarding schools. The children lived at the dormitories about 10 months of the year. This arrangement was acceptable to the parents, for the children were not taken from them for long periods of time, and they could visit them on designated days. This way, they never lost contact with the Indian culture.

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[69] Harold W. Morris, "A History of Indian Education in the U.S." (Unpublished Ph.D. Dissertation, Oregon State College, 1954), p. 98.

The boys were taught agriculture suitable to the reservation, carpentry, and the manual skills necessary to enable them to make their living on the local reservation. Home economics and arts and crafts practiced by their own tribes were taught to the girls. The reservation boarding school hoped to give Indian children training in the skills needed to make a living on their home reservations.[70]

Sanitorium Schools. These sanitoriums were established by the government when significant numbers of school-age children were afflicted with tuberculosis and other diseases and could not attend regular school. The government school on the Jicarilla Reservation was changed into a sanitorium in 1921.

The sanitorium had two teachers and an occupational therapist. One teacher held classes in the school building for those children who were more healthy. Instructions were given in reading, writing, geography, arithmetic and spelling. The occupational therapist taught those who were up but not able to take regular course work. Instructions were given the girls in basket-making, beadwork, sewing, drawing, etc. The boys were given ample opportunity to draw pictures and do clay modeling.[71]

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[70] Ibid.

Non-Reservation Boarding Schools. The non-reservation boarding schools, compared with the reservation boarding schools, had more buildings, were usually better equipped, had larger enrollment and were situated near urban centers.

Indian students for these schools were recruited from different reservations. The Indian pupils would learn to speak English more readily out of necessity, since Indians of different tribes did not communicate in one common native language.

Because the appropriations depended upon the number of students in attendance at these schools, overzealous recruiters often resorted to bribery to secure students without any regard to their physical condition. Neither was acclimation to drastically different climates considered. This resulted in Indians from the warmer regions going to colder regions and vice versa.

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[71] Cornell, pp. 90-91.

The non-reservation boarding school had as its objective the removal of Indian children from the influences of the tribe at an early impressionable age, their education in manual and social skills, and subsequent placement in white communities. This process was intended to disperse the Indians among the white population and break up the Indian tribes. The non-reservation boarding schools were fairly successful in fulfilling their objectives, as some graduates eventually settled in white communities and did not return to the reservation.[72]

Industrial training occupied at least half of the time for the boys. Vocational training included carpentry, blacksmithing, masonry, harness making, tailoring, plumbing, printing and agriculture. For the girls, household economy was stressed.[73]

Some of the non-reservation schools attended by the Jicarillas included: Fort Lewis, Colorado; Albuquerque Indian School; Santa Fe Indian School; Haskell Institute (now Haskell Junior College); and Chilocco, Oklahoma.

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[72] Morris, p. 97.

[73] (1913 Annual Report to the commissioner of Indian Affairs, Washington, D.C.) Hereinafter referred to as AR + year.

Brief History of Jicarilla Formal Education

Exposure to the white man's way of life for the Jicarillas began with the coming of the white man. The Jicarillas were influenced by the white man's dress, food, weapons, etc.

There was very minimal contact between the Apaches and the Spaniards. As such they had no contact with the missionaries under the mission system. According to Spicer:

> Their contact was debauching, through the Spanish determination to make drinking as popular as possible, and demoralizing, through the deliberate peace-through-dependency policy of the Spaniards.

He explains further:

> . . . No Spanish official or citizen was engaged in promoting any constructive activity among the Apaches . . . [74]

The Franciscan and Jesuit missionaries (agents of acculturation among Indians) never attempted to convert the Apaches. However, even that brief contact has prevailed somewhat, manifested by the respect Jicarillas have for the robe or attire of the priest.

Several centuries of contact with the Spanish-speaking population has had considerable influence on the Apache language. Older members of the tribe are fairly fluent in the use of the Spanish language. New words from the Spanish were borrowed and altered to fit the Apache phonetic system.

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[74] Edward H. Spicer, Cycles of Conquest. (Tucson: University of Arizona Press, 1962), p. 243.

While other Indian tribes were being placed on reservations during the 1800's, the Jicarillas were beset with countless failures of the federal government to set aside land for their reservation. Even when land was finally set aside, people with ranching and mining interests were able to influence government officials to remove the Jicarillas from their midst, or to survey boundaries in favor of the non-Indians.

Formal education was finally made available to the Jicarillas when they were removed from their northern reservation in 1883 and relocated on the Mescalero Reservation. In 1885, a school at Three Rivers was attended by 10 Jicarillas and 30 more attended the Mescalero Boarding School.[75] An additional 60 children were attending the training school at Albuquerque.[76]

The agent for the Jicarillas and Mescaleros at one time discovered that only about half of the Jicarilla school-age children were attending school. He approached the tribe and tried to persuade them to send the rest to school, but it was all to no avail. So the agent visited the camp unexpectedly with a detachment of police and seized the children in order to take them away to school. Some parents escaped with their children, but the police later captured them. The agent explained the manner in which the captured children were dealt with:

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[75] Cornell, p. 89.

[76] AR 1885.

> When first brought in they are a hard-looking set . . . Their long tangled hair is shorn close and then stripped of their Indian garb, thoroughly washed, and clad in civilized clothing, the metamorphosis is wonderful . . . (emphasis by author)

Older Indians were considered as detriments to the education of the young. The agent felt that they did much to discourage the children from attending school. The constant moving of campsites remote from the school also kept many away from school.[77]

From these instances it can be seen that the education was not conducted at optimum levels when the Jicarillas resided on the Mescalero Reservation.

On February 11, 1877 President Grover Cleveland, by Executive Order, established a reservation for the Jicarillas in north central New Mexico immediately adjoining the Southern Ute Reservation in Colorado. The total area set aside was 416,000 acres or 650 square miles. (The reservation was enlarged through Executive Order of November 11, 1907 to present-day size of 742,315 acres). With the accompaniment of military authorities, the Jicarillas were removed to their reservation during the summer of 1887.

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[77] AR 1886, p. 198.

A significant event transpired three days before the Executive Order establishing the Jicarilla Reservation was signed -- the Dawes Act (or the General Allotment Act) was passed. Inherent in the Dawes Act was the policy of the federal government to assist all American Indians in becoming self-supporting, self-reliant and independent, by making them property owners and giving them land in severalty. In essence, the Jicarillas and other Indians were expected to become farmers. After previous failures on the part of the federal government to ratify statutory enactments setting aside land for a Jicarilla Reservation, the Jicarillas had land which they could call their own, and the outlook appeared to be very bright. Some of the things that were projected included: an industrial school was to be established on the reservation in the near future; an experienced farmer, an assistant farmer, and a carpenter would be furnished, together with farming implements, stock, fence, materials, etc., as they might be required. The agent looked forward to:

> . . . better times for the Jicarillas in the near future and a marked advance on their part toward civilization and self support.[78]

The optimism quickly faded as the harsh realities of the new reservation became clear.

It was soon discovered that the best parts of the reservation were in the hands of "bona fide" settlers who squatted on Jicarilla land, thereby depriving them of good land necessary for agricultural pursuits. The government emphasized farming for over three decades despite the fact that:

> . . . white Americans in the locality considered the intelligent management of their property and decided against farming and for timber cutting, stock raising, coal mines, and stone quarries . . . [79]

The Jicarillas were further deprived of the opportunity to become self-supporting when their agent opened the northeast section of the former reservation land, containing grazing land, excellent coal mines and stone quarries to settlement by non-Indian squatters.[80] These coal mines continued to produce large quantities of good quality coal as late as 1939. Granite was also extracted from this same area for the state capital in Denver, Colorado.[81]

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[78] AR 1887.

[79] AR 1887.

[80] Fred Nicklason, "Report on the Jicarilla Apache Accounting Claim," Docket 22-A. Indian Claims Commission, for the Years 1887-1940. Sections A, B and C.

By the time the Jicarillas were placed on their present reservation in 1887, other Southwestern Indian tribes had their own reservations and day schools in operation. Though the Jicarillas were promised a school on the reservations in "the near future" in 1887, the government postponed building a school so that to many it seemed as though the government did not really want to accomplish this goal. It was not until 16 years later, in 1903, that the school was finally established.[82]

Prior to 1903, Jicarilla students attended off-reservation schools in Albuquerque, Santa Fe, and Fort Lewis, Colorado, despite the parents' opposition, for many came home in poor health and some even died while attending these schools.

There were many rivalries established between schools in the recruitment of Indian children. A district supervisor, successful in recruiting Indian children to such schools as Genoa, Nebraska and Haskell

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[81] Ibid., p. 3.

[82] Ibid., p. 42.

Institute, failed to persuade the Jicarillas and two other Southwestern Indian tribes.[83]

Upon inspection by a government inspector in April of 1894, Ramona School in Santa Fe (a school attended by Jicarilla children), was found to be ill-equipped to handle 75 pupils. Evidences of filth and neglect included:

> "The bedclothes were poor and very dirty, the girls were lousey. The children's clothes . . . would have insulted a tramp . . . The dining room was very dilapidated and the children poorly fed . . . Chase, the Director of the school, skimped the children on everything."

The inspector concluded:

> I do not think such a liar and hypocrite and dishonest man as he is should have the care of Indian children or be encouraged by the government.[84]

The following year 22 students or 9 percent of all Jicarilla school-age children were transferred to the Fort Lewis school in Colorado without the consent or knowledge of their parents.[85]

Land to build a school upon was purchased from Mr. Gabriel Lucero in late September, 1897, after several delays to clear the title.[86]

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[83] AR 1893.

[84] Nicklason, Section B, p. 54.

[85] Nicklason, Section B, pp. 55-56.

Records indicate that by 1898, Jicarillas refused to send their children to schools off the reservation because half of them had died. And in 1899 not one Jicarilla child attended school anywhere.

In discussing education, the agent provided a vivid picture:

> These poor people have no educational advantages whatsoever. They have petitioned this office time and again for a boarding school, and it is only justice that they be given school facilities. This boarding school at the Jicarilla subagency I consider the most pressing need of this agency. There are 242 children of school age, and the Indians are very anxious for the school. They have promised to send every child to the school and support it faithfully and I believe they will do so. A school with a capacity of 300 can be supported there, and I most earnestly recommend the establishment for the entire plant. About two years ago 160 acres of land was purchased for the establishment of a school, but the matter was allowed to drop . . .
>
> As these Indians are anxious for school facilities and have been peaceable and contented, I think steps should be taken at once to establish the school. The greatest drawback to the schools of this agency is that Indians refuse to send their children. Now that they are in the right frame of mine they should be assisted. The Indians of this subagency are furnished regular rations and annuity issues so that the government will have a very potent means of persuading them to keep their promises in case they show a disposition to evade them.[87]

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[86] Nicklason, Section B, pp. 55-56.

[87] AR 1898, p. 210.

He stated further that a school on the reservation would be an advantage, because the children would not require additional money for transportation.[88]

To make matters worse, drought on the reservation ruined almost the entire crop, compelling the tribe to live on government rations plus small issues of annuity goods.[89] The condition in 1900 was described as very poor, with the drought of the past year causing total failure of crops and the tribe continuing to receive insufficient rations from the government.[90]

Though the completion date as contracted was set for August, 1901, the new school buildings and water system were not finished until April 18, 1902. Even then, the training school was not opened for operation due to the failure of the water storage reservoir. School was finally opened in 1903 after a new reservoir was built. Perhaps the enthusiasm of having a new school resulted in an enrollment of students exceeding the school capacity.[91]

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[88] AR 1898, p. 211.

[89] AR 1899, p. 254.

[90] AR 1900, p. 296.

[91] AR 1903, p. 213.

Only 175 school-age children out of a total of 230 were fit to receive education in 1905. An epidemic of chicken pox was considered to be the reason for a large number of deaths that year.[92] The next year only 165 of the 239 school-age children were physically and mentally capable of attending school.

A "suitable" barn was requested by the agent to comply with the main emphasis of Indian education, that of agricultural training.[93]

The Fort Lewis, Colorado school was closed in 1911 and the buildings and fixtures were given to the governor of Colorado.[94] In return the state of Colorado was to maintain a school where Indian students would be admitted without tuition and on an equal basis with white stuents.[95] This, the Fort Lewis College did until 1971 when the state of Colorado interpreted the statutory language to allow only Indian residents of the state of

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[92] Cornell, p. 90.

[93] AR 1906, p. 277.

[94] AR 1911, p. 84.

[95] AR 1911, p. 30.

Colorado to be eligible for free tuition.[96]

In the winter of 1911-1912, 47 children died in one week alone. A health survey in 1912 revealed that of the 68 children examined between the ages of 10 and 21, 65 of them showed a positive reaction to tuberculosis. The unusually high rate in the incidence of tuberculosis was attributed to the frailty of the children resulting from extreme poverty of the Indians and especially insufficient nourishment.[97]

The 51 deaths on the reservation in 1912 caused the closing of the La Jara school, which remained closed two years due to the lack of enough pupils to justify operation.[98] Most of the deaths were attributed to tuberculosis. This disease was so widespread on Indian reservations that the 1914 Annual Report discussed methods of combating the "scourge" of the Indian race.[99]

Special Agent O. M. McPherson described the Jicarilla's situation in November 1915:

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[96] Nicklason, Section C, p. 1.

[97] Nicklason, Section C, p. 2.

[98] F. Stanley, The Jicarilla Apaches of New Mexico, 1598-1967, (Pampa, Texas: The Pampa Print Shop, 1967), p. 181.

[99] AR 1914, p. 13.

> . . . the Jicarilla Apaches are very poor, among the poorest in the United States, and until the past three or four years they were without means of subsistence, except as they initiated themselves. That they should complain . . . that poverty and hunger abound is but natural; and to a certain extent their complaint is well-founded. Doubtless there is not a family on the reservation which would not use double the quantity of food and clothing they now do if they had the means of doubling these supplies . . . [100]

Inspector C. M. Knight described the poor health and inadequate nutrition of the Jicarillas in this manner:

> Unless some strenuous effort is made to protect the Indians on this reservation from the scourges of tuberculosis, I can not help but believe that it will not be a great many years before the tribe will become extinct.[101]

From 1912 to 1917 the tribe had diminished by about a third due to this high death rate.[102] And by 1918, the Jicarillas had the highest rate of tuberculosis among all the Indians of New Mexico.[103]

In discussing the mortality rate of the Jicarillas, Cornell told the following story:

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[100] Nicklason, Section C, p. 14.

[101] Nicklason, Section C, p. 19.

[102] Nicklason, Section C, p. 20.

[103] Stanley, p. 182.

> An old Indian about 70 years of age in 1919 said that he had had 18 children and 10 grandchildren, all of whom were placed in schools in Albuquerque, Fort Lewis, Santa Fe, Haskell, and Jicarillas as directed, and there was not one left to be with him in his old age.

By that time, 80 percent of the children between 6 and 18 years of age had tuberculosis and 100 percent of those 6 years old were afflicted with the disease.[104]

The Jicarilla population gradually declined until 1920 when it reached a low mark of 588. The decrease in number was brought about by influenza, measles, mumps, smallpox and tuberculosis.[105] In 1920, after inspection was made of the health situation on the reservation, it was recommended that the government school be changed into a sanitorium.[106] Only 4 persons were attending off-reservation boarding schools that year. The Dutch Reform Church established a mission-boarding school in Dulce in 1921. It contained the first eight grades and operated until 1936. During this time, the Red Cross nurses cooperated with Bureau of Indian Affairs on Indian reservation, including the Jicarilla, according to the

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[104] Cornell, pp. 68-69.

[105] Clyde H. Wilson, Jr. "Changes in the Jicarilla Apache Political and Economic Structures: 1888-1960." (Unpublished Ph.D. Dissertation, University of California, 1961), pp. 68-69.

[106] Cornell, p. 75.

1923 Annual Report.

From 1921 to 1925 the number of children attending school increased from 33 to 55.[107] Every child aged 6 to 8 was examined by Dr. Cornell in 1926. Those who showed any signs of tuberculosis were assigned to the sanitorium and those who were in the best health were sent to the mission school in Dulce.[108] Students were taught at both locations.

During the same year, two public schools were in operation, both located at the sawmills operating on the reservation, one 12 miles south of the agency, and the other 6 miles west. For the most part, only non-Indian children of individuals working in the timber industry attended these schools. The present (1978) New Mexico Secretary of State, Ernestine Evans, taught at the old Pounds Mill School during the 1937-38 school year.

According to Cornell, the lack of knowledge on the part of Jicarillas of the concept of disease and its care and cure was responsible for the rapid spread of disease on the reservation.[109] Inefficient and inconsistent medical care and treatment were also reported to be factors contributing to the poor health of the Jicarillas.[110] Testimony by Dr. Cornell at the 1931 Senate Subcommittee hearings revealed that 97 percent of the children ages 4 to 14 reacted to the tuberculin test, and that over 62 percent of the children between the ages of 4 and 19 then had tuberculosis.[111] By 1937 there were still 50 children at the sanitorium.

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[107] AR 1921-1925.

[108] Cornell, p. 75.

[109] Cornell, p. 72.

As mentioned earlier, the government school served as a sanitorium for a number of years. The superintendent described the educational setting, ". . . the children were not only bed patients, but also bed students -- a rather novel and rare thing in school systems."[112]

The government took over the education of all the Jicarillas in 1936. Thereafter, most of the children attended Indian school on the reservation and a few attended high schools at non-reservation government schools. In 1949 only 8 students were enrolled in high schools.[113] In the 1950's the number of high school enrollment and number of graduates gradually increased, with the majority graduating from Santa Fe Indian School at Santa Fe, New Mexico.

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[110] Nicklason, Section D, p. 34.

[111] Nicklason, Section D, as quoted on p. 36.

[112] Stanley, p. 215.

[113] Stanford Research Institute. Needs and Resources of the Jicarilla Apache Indian Tribe. Vol.I. (Menlo Park: Stanford Research Institute, 1958), p. 22. (Hereinafter referred to as Stanford Research Institute, Vol.).

Then, in 1956, the Dulce Public School, containing kindergarten and 12 grades, was established on the reservation, and the government school (kindergarten through the eighth grade) was closed. This was in accordance with the Bureau of Indian Affairs' policy of turning over the education of Indian children to the public schools. The accessibility of a high school on the reservation enticed many Jicarillas who had been enrolled in off-reservation high schools to return. In fact, the new high school had to accommodate seniors, whom they did not expect during the initial year.

By 1957, there were about 390 Jicarilla children attending elementary school and 62 in high school.[114] With the increase in the number of Jicarilla high school and GED graduates came a corresponding need for post-secondary education and training.

Recognizing that post-high school education and training for a better way of life was beyond the means of the majority of Jicarillas, the Jicarilla Apache Tribal Council in early 1955 initiated plans toward development of a fund from which to provide financial support for the tribal members. Later, on September 2, 1955, the Jicarilla Tribal Council appropriated one million dollars to be set aside from tribal funds for the purpose of establishing a source of income for the education and training of the members of the Tribe. The funds were named after Chester E. Farris, a retired official of the Bureau of Indian Affairs, "who, during his long career with the Bureau, rendered great service and showed himself to be a great and sincere friend of the Jicarilla Apaches." He had advised the Jicarillas to make provision for the future education and improvement of the young men and young women of the Tribe.[115]

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[114] Stanford Research Institute, Vol. I, p. 22.

It was further resolved at the meeting that:

> . . . only the income and earnings from such fund may be expended for any purpose, and the principal sum appropriated and set aside hereunder shall be kept intact for a period of not less than twenty years from the effective date (April 2, 1956) and thereafter as long as it shall be the will of the Tribe to maintain such educational fund . . .[116]

The tribal attorney was instructed to prepare a plan for the establishment and operation of the trust. This was modified by the Field Solicitor, William A. Brophy, to meet certain technical requirements. The revised plan or agreement was presented to the Executive Committee of the Jicarilla Tribal Council at a meeting held on April 2, 1956, and was unanimously adopted as evidenced by Jicarilla Tribal Council Resolution 580. This same agreement was presented to the Jicarilla Tribal Council at a special meeting held on April 18, 1956, at which time the terms of the agreement and the schedule of cost prices for administering the trust were explained to the Council members.[117]

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[115] Jicarilla Tribal Council Resolution 410, Sept. 22, 1955.

[116] Ibid.

On July 20, 1956, the Jicarilla Tribal Council appointed five members to the Tribal Scholarship Committee (Chester E. Farris Scholarship): Samuel Rosenberg, Reservation Principal, Chief of the Branch of Education, Bureau of Indian Affairs, Jicarilla Agency; J. Kenneth Long, Loan Examiner, Chief of the Branch of Credit, Bureau of Indian Affairs, Jicarilla Agency; Lee C. Martin Martinez, Chairman, Jicarilla Tribal Council; Norman TeCube, Vice-Chairman, Jicarilla Tribal Council; and Alfred Velarde, Secretary, Jicarilla Tribal Council.

The Tribal Scholarship Committee met for the first time on July 26, 1956 in the library of the school office building to formulate the organization and function of the

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[117] Jicarilla Tribal Council Resolution 607, April 18, 1956.

Scholarship Committee. At that meeting the following officers were chosen: Chairman, Samuel Rosenberg; Vice-Chairman, J. Kenneth Long; and Secretary, Alfred Velarde

The Trust Agreement of April 2, 1956 and Resolution 410 of September 2, 1955, dictated that the disbursement of funds should be for:

> ...education and training of members of the Jicarilla Apache Tribe for higher education above the twelfth grade, and for specialized vocational training at either the high school level or above...

Jicarilla Post-Secondary Education. Five tribal members attended institutions of post-secondary education on educational loans prior to the establishment of the Tribal Scholarship Fund. These loans plus the in terest were paid off later from the Chester E. Farris Scholarship Fund on August 19, 1958.[118]

A list of students attending school on the tribal scholarship, dated September 30, 1957, indicated that 9 of 12 Jicarilla students were attending college or university. Almost every one of them had graduated from an Indian school. Only 2 of the 12 -- both pursuing vocational education -- subsequently finished their training.[119]

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[118] Jicarilla Council Resolution #59-87.

[119] BIA Education Records.

During the school year 1960-61, 10 of the 15 Jicarilla students on tribal scholarships attended college or university. Of these, 5 eventually finished their education, 4 from college and 1 from vocational school.[120]

Slightly less than a third, or $15,142 out of a total of $63,011.00, was spent for college scholarships the next year. The remaining amount was used for other training, categorized as: post-graduate, high school; correspondence school; commercial school; relocation - vocational; and special training schools, programs, etc.[121]

Forty-one individuals received financial aid during the 1962-63 school year, with 9 for college or university and the rest for vocational/technical training. The following year the number receiving aid decreased to 30 and the total amount utilized was $55,988.00.[122]

By 1964, it was calculated that a total of 132 individuals had been assisted through the tribal scholarship for post-secondary education. Though the Bureau of Indian Affairs was administering the tribal scholarship funds, almost no federal funds were utilized as financial aid.

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[120] Ibid.

[121] BIA Education Records.

[122] Ibid.

Seventeen of the 23 tribal members assisted financially attended college in 1969. A total of $43,165.00 was utilized for post-secondary education that year. And by 1973 the amount of funds utilized as scholarship increased to $74,253.00. That year 9 Jicarillas pursuing a degree beyond the baccalaureate degree were also assisted,[123] and 37 out of a total of 52 individuals received partial assistance from the Bureau of Indian Affairs, 4 from college-based programs and 1 from the Veterans Administration.[124]

Summary. The federal government was unable to ratify several treaties with the Jicarilla Apache Tribe. Therefore, the Jicarillas did not have a reservation until 1887, when the present reservation was established through an executive order.

The area of education was considered one of the most glaring instances of mistreatment of the Jicarilla Apaches. They were promised a school and educational facilities when the reservation was established. However, despite the efforts of both the Jicarillas and their

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[123] Ibid

[124] FY 73, Chester E. Farris Education Fund Report.

Indian agents petitioning the federal government to fulfill their promises of a school on the reservation, it was not until the beginning of the twentieth century that the school was finally established.

Other Indian tribes had schools on their reservations and a few such as the Cherokees and the Choctaws had their own school systems before the Jicarilla Reservation was established. Even the Pueblos of New Mexico had day schools flourishing on the reservations. So, in comparison with other Indian tribes, the Jicarillas were among the last to receive educational services. The enthusiasm of attending school on the reservation resulted in enrollment exceeding the capacity of the new school. But the enthusiasm was short-lived. No sooner had the children started entering school in larger numbers than the health of the Jicarillas began to deteriorate as a result of diseases to which they had no resistance.

Providing education for Indians is the most basic reason for the existence of the Bureau of Indian Affairs. But in the case of the Jicarillas, the main emphasis was on providing health care and literally preventing the Tribe from dying off. So, from about 1910 through the 1930's, very little education was provided the Jicarilla Apaches. And it was not until the 1950's that a significant number of Jicarillas attended secondary schools both on and off the reservation.

CHAPTER THREE

RESEARCH METHODS AND PROCEDURES

This chapter includes a description of methods and procedures employed in the study. For purposes of clarity the chapter is divided into four major sections. First, the high school and GED graduates are identified. Then the population and subjects are described. The fourth section includes a description of procedures employed in the study. They are presented in the following manner: development of instrument; the method of data collection and administration of questionnaire. Finally, the statistical treatment of the data is explained.

Identification of High School and GED Graduates

In conducting research of post-secondary educational pursuits of the Jicarilla Apaches, it was first necessary to ascertain the total number of high school and GED graduates.

High schools in New Mexico, outside the Jicarilla Reservation, which conceivably might have graduated Jicarilla students, were contacted by phone and requested to submit a list of Jicarilla graduates and the year graduated. The Institute of American Arts (formerly Santa Fe Indian School) and the Albuquerque Indian School were among the schools contacted since a majority of Jicarilla students attended these schools before the present high school in Dulce was established in 1956.

Similar request were made of other schools outside the state of New Mexico, such as Chilocco Indian School in Oklahoma and Haskell Junior College (formerly Haskell Institute).

In almost all cases the schools contacted expressed their inability to provide the information requested due to personnel understaffing and also due to pressing regular duties. As a result of this, it was determined that the Dulce Public High School would be the initial point of inquiry since a majority of Jicarillas had graduated from that school since the latter part of the 1950's.

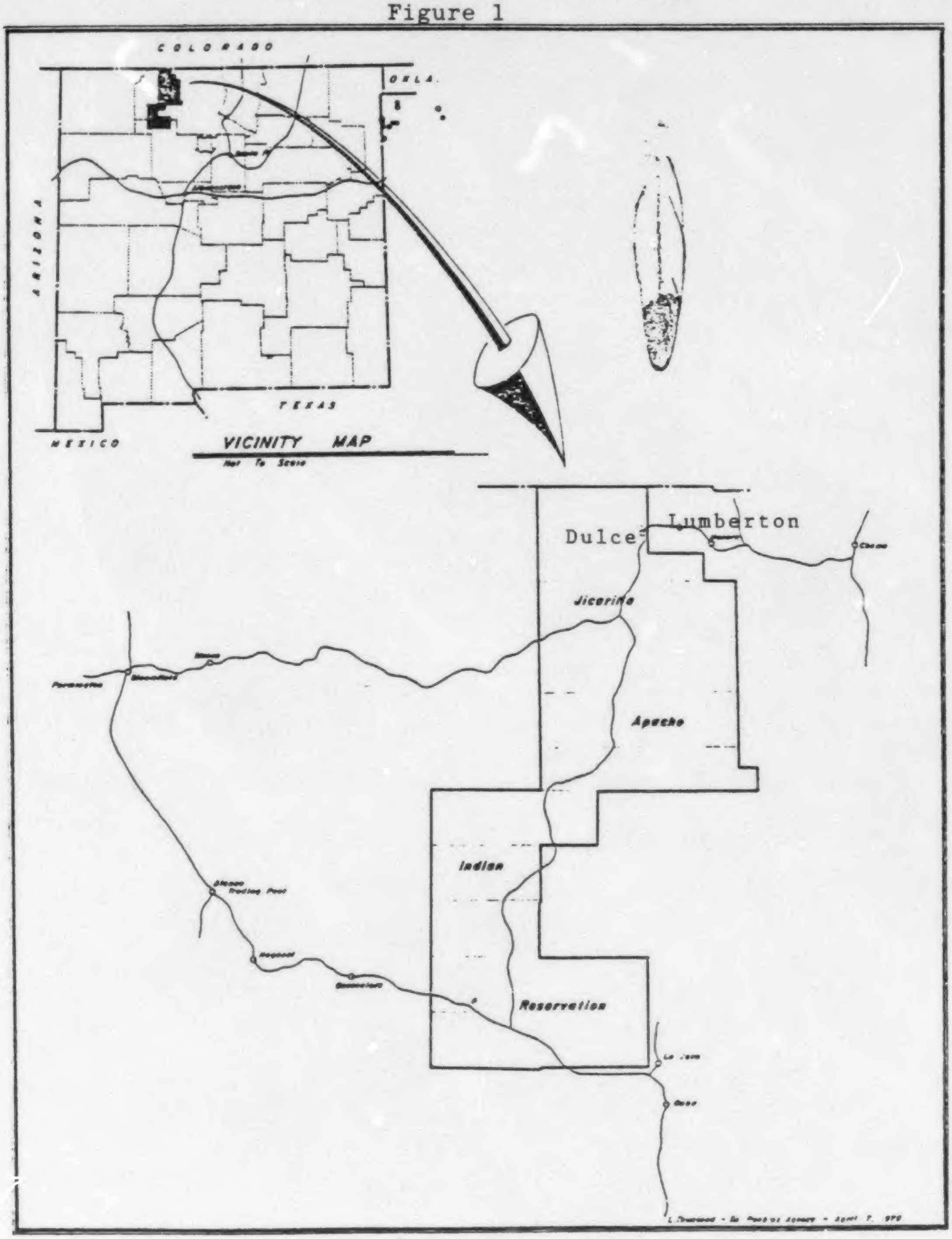
The counselor at the Dulce High School was contacted, and permission was granted for examination of official graduation rosters. Some of the rosters were misplaced and could not be retrieved at the time.

Another complication was the finding that records of the former Lumberton High School, a town located three miles off the reservation, east of Dulce, (as indicated by figure 1), and the records of Dulce High School were never separated. Students living in Lumberton had attended Dulce High School since 1957.

The counselor directed the staff to separate the

JICARILLA APACHE INDIAN RESERVATION

Figure 1



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records of the two schools. With the records separated, the next task was determination of which students were deceased.

Most individual transcripts were incomplete. Only if a student requested a transcript of high school grades pursuant to application for post-high school training were courses and grades listed. Since most of the Jicarillas eventually pursued some type of post-secondary education, it was possible to ascertain the graduation status of the majority of them.

The information on identification of graduates was checked against records kept by the Branch of Education and Employment Assistance of the Bureau of Indian Affairs, Jicarilla Agency, at Dulce, New Mexico, the Jicarilla headquarters and the only town on the reservation.

The records kept by the Bureau of Indian Affairs at the Jicarilla Agency proved to be helpful since Jicarillas who pursued any type of post-secondary education or training were required to submit an application for financial assistance through the local agency as per Bureau of Indian Affairs and tribal regulations. The Bureau of Indian Affairs, Branch of Education, is also administratively responsible for the Jicarilla Tribal (Chester E. Farris) Scholarship Fund. All post-secondary college/training, whether funded by the Tribal Scholarship or the Bureau of Indian Affairs, is processed through the

Branch of Education, Jicarilla Agency. Therefore, it was possible to ascertain not only those Jicarillas who graduated from Dulce High School, but also those Jicarillas who may have received their secondary education off the reservation.

The adult education instructor at the Jicarilla Agency, Bureau of Indian Affairs, submitted a list of Jicarilla adults who had obtained GED certificates through the Agency program. That list was compared with other lists of individuals receiving GED certificates through the Dulce High School GED Program.

Efforts were made to locate those Jicarilla students whose graduation status was still in doubt. Close friends and relatives were queried, and at the same time, last-known addresses of identified graduates were requested of the schools, parents, relatives, former classmates, tribal offices, tribal newspaper offices, Bureau of Indian Affairs, Branch of Education and Employment Assistance, and other institutions.

A tentative list of Jicarilla High School and GED graduates was compiled, and this formed the basis for the study of post-secondary educational pursuits of the Jicarilla Apaches. (See Table 1).

A tentative list of Jicarilla high school and GED graduates indicated that the Jicarilla adult population was mobile and in many cases addresses were not available.

TABLE 1

JICARILLA GED AND HIGH SCHOOL GRADUATES, 1939 - 1973

Compiled by Investigator[125]

Year	High School Graduates	GED Graduates	Year	High School Graduates	GED Graduates
1939	1		1957	3	
1940			1958	5	
1941			1959	9	
1942			1960	9	
1943			1961	6	
1944	1		1962	12	2
1945			1963	10	4
1946			1964	17	4
1947			1965	15	3
1948			1966	18	2
1949	1		1967	14	3
1950			1968	15	6
1951	1	1	1969	12	11
1952			1970	15	14
1953	1		1971	20	12
1954	4	1	1972	10	13
1955	11		1973	35	22
1956	9				

Total High School Graduates: 255 = 72% of Total GED and High School Graduates

Total GED Graduates: 98 = 28% of Total GED and High School Graduates

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[125] Dulce High School Records, Bureau of Indian Affairs Records, Jicarilla Agency, Dulce, New Mexico.

It was decided that the subjects for the study would come from that group of confirmed Jicarilla high school and GED graduates present on the reservation during the time the questionnaire was administered. The total number contacted was two hundred. And of this 200, the individuals who responded to the interview or completed the questionnaire numbered 121.

Examination of records of individuals who did not respond indicated that they were similar to those that responded to the questionnaire in a number of factors which were deemed to be important to representativeness. Approximately the same proportions were full-blood Indians, spoke Apache and had lived on the reservation for similar periods of time. In addition, educational experiences appeared similar for the two groups.

Population Description

Estimates of the Jicarilla population varied somewhat depending upon the source.

The 1970 U.S. Census, Subject Report - American Indians, gives the 1970 Jicarilla population as 1,332.[126]

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[126] U.S. Census of Population: 1970 (Subject Report - American Indians, PC(Z)-IF).

The 1970 Census, Enumeration Districts 10 and 11,[127] Rio Arriba County, New Mexico (which corresponds to the Jicarilla Reservation boundaries), provides two figures. The first count[128] gives 1,347 as total Indian population; and the fifth count[129] gives 1,319 as the final figure. Based on U.S. Census E.D. 10 and 11, first count, the Indian population comprised 73 percent of the total population on the reservation, as shown in Table 2. In a previous study of the Jicarilla population, it was noted that rough estimates of the number on non-Indians residing on the reservation did not compare with the U.S. Census data. According to the researchers, the discrepancy was due to the low U.S. Census estimates of

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[127] Enumeration Districts (E.D.) are small areas defined by the Census Bureau, which have an average population of about 800. Hereinafter referred to as E.D. 10 and 11.

[128] First Count, U.S. Census, refers to items in 1970 Census questionnarie. Based on 100 percent of population or complete count. Hereinafter referred to as U.S. Census 1st Count.

[129] Fifth Count, U.S. Census, refers to 1970 U.S. Census items based on sample population. Hereinafter referred to as U.S. Census 5th Count.

TABLE 2

1970 U.S. POPULATION BY RACE, RIO ARRIBA COUNTY

Tabulation #20[130]

Race	Total	%
White	444	24
Negro	4	--
Indian	1,347	73
Reported Other Race	45	3
Total	1,840	100

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[130] U.S. Census of Population: 1970, First Count; Enumeration Districts 10 and 11, Rio Arriba County, New Mexico; Tabulation #20.

the on-reservation Jicarilla population.[130]

The Jicarilla Apache Tribe has maintained a census record of all Jicarillas, residing on or off the reservation, who meet the Jicarilla blood quantum required by its constitution. Systematic and accurate recording of the tribal census is encouraged due to the fact that it is used as the basis for making per capita payments of tribal income from oil and gas royalties.

Tabulations of Jicarilla population, based on the Jicarilla Census records, were made in December 1973 and January 1976 by the Jicarilla Economic Planner. The total population as of December 31, 1973 was 1,973, and as of January 31, 1976, 2,051, shown in Tables 3 and 4.

The Jicarilla Office of Native American Programs provided two comparable figures for 1973 and 1975. According to this organization, the total Jicarilla population for 1973 was 1,971 and for 1975, 2,053. (See Table 5.)

Examination of the two tabulations, EDA and ONAP, indicated that the Jicarilla population is predominantly

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[130] Kirschner Associates, Inc., "Municipal, Industrial and Recreational Center Requirements - Jicarilla Apache Indian Reservation, 1975-2025." Prepared for the Bureau of Indian Affairs, U.S. Department of the Interior, Contract No. MOOC14201824, May 13, 1975 (the only study to knowledge of investigator that makes reference to E.D. 10 and 11).

TABLE 3

JICARILLA TRIBAL POPULATION BY AGE AND SEX, DECEMBER 31, 1973[131]

Age	Male	Female	Total #	Accum. Total	Accum. %
Under 14	416	434	850	850	43.0
14 - 18	124	121	245	1,095	55.4
19 - 24	98	118	216	1,311	66.4
25 - 34	120	154	274	1,585	80.3
35 - 44	75	94	169	1,754	88.9
45 - 54	46	63	109	1,863	94.4
55 - 64	25	24	49	1,912	96.9
65 and over	37	24	61	1,973	100.0
	941	1,032			
	47.7%	52.3%			

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[131] EDA Statistics, Jicarilla Apache Tribe, December 31, 1973. Hereinafter referred to as EDA Statistics, December 31, 1973.

TABLE 4

JICARILLA TRIBAL POPULATION BY AGE AND SEX, JANUARY 31, 1976[132]

Age	Male	Female	Total #	Accum. Total	Accum. %
65 and over	32	26	58	2,051	100.0
60 - 64	15	12	27	1,993	97.1
55 - 59	16	13	29	1,996	95.8
50 - 54	24	28	52	1,937	94.4
45 - 49	28	43	71	1,885	91.9
40 - 44	31	41	72	1,814	88.4
35 - 39	46	59	105	1,742	84.9
30 - 34	58	69	127	1,637	79.8
25 - 29	69	77	146	1,510	73.6
20 - 24	95	114	209	1,364	66.5
15 - 19	132	136	268	1,155	56.3
10 - 14	167	160	327	887	43.7
5 - 9	135	147	282	560	27.3
0 - 4	140	138	278	278	13.5
Grand Total	988	1,063	2,051		
	48.2%	51.8%			

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[132] EDA Statistics, Jicarilla Apache Tribe, January 31, 1976. Hereinafter referred to as EDA Statistics, January 31, 1976.

TABLE 5

JICARILLA POPULATION FOR 1973 AND 1975

Includes Reservation and Off-Reservation[133]

Age	% of Total	1973	Accum. %	% of Total	1975	Accum. %
1 - 15	51	998	51	43	888	43
16 - 19	9	177	60	13	266	56
20 - 24	9	186	69	10	207	66
25 - 34	15	286	84	13	272	79
35 - 44	5	104	89	9	182	88
45 - 64	7	146	96	9	180	97
65 - Over	4	74	100	3	58	100
		1,971			2,053	

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[133] Background information on the Jicarilla Indian Apache Tribe, Jicarilla Office of Native American Programs, Revised July 1976. Hereinafter referred to as ONAP Statistics.

a youthful one with the mean age of 21.07 years and the median age being 16.0 years. The population age 24 and under comprised about 66 percent of the total population. (See table 3 and 4).

Both the EDA tabulations and ONAP tabulations classified the Jicarilla population according to residence on or off the reservation. Neither tabulation provided any explanation as to the manner or criteria used to determine what constituted off-reservation residence. This would seem to be important in view of the fact that considerable numbers of the Jicarillas pursue some type of post-secondary education at some time of the year.

Projections of the Jicarilla population, based on Jicarilla Census records, indicated that the number of Jicarillas leaving the reservation were roughly counterbalanced by the number returning. It was determined that out-migration was usually of a temporary nature. The major reasons were generally to attend a school or to serve in the Armed Services.[134] The Jicarillas, like many American Indians, have strong cultural ties to the reservation, the people and their unique lifestyle. Cultural ties to the reservation appear to have offset those economic forces toward movement to more economically developed areas.

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[134] Kirschener, p. 46.

Even if the count of total numbers of Indians residing on the reservation were fairly accurate, at the date of this writing no accurate determination of the total number of Indians not members of the Jicarilla tribe exist. One estimate had been made, by a non-Indian consultant firm.[135] Non-Indian researchers of Jicarilla population have not availed themselves of the available records and thus have resorted to estimates in their reporting.

Sex. According to the 1970 U.S. Census 5th Count, the Indian male constituted 51 percent and the Indian female 49 percent of the Indian population on the Jicarilla Reservation. The ONAP tabulation did not categorize the Jicarilla population by sex, whereas the EDA tabulation does.

The 1973 EDA tabulation gives the number of Jicarilla males as 940 or 47.7 percent and female 1,032 or 52.3 percent of the total Jicarilla population, compared to 48.2 percent male and 51.8 percent female in 1976 (Tables 3 and 4).

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[135] Kirschner, pp.44-45.

3 and 4).

The EDA in 1976 compiled a list of all Jicarillas age 18 and over who were eligible to vote in tribal elections. The total number tabulated was 989 with the male comprising 46 percent and the female 54 percent (Table 6).

Marital Status. Neither the ONAP tabulations nor the EDA tabulations provided any statistics on the marital status of the Jicarilla population. The only statistics available were those provided by the 1970 U.S. Census, E.D. 10 and 11. Only statistics for the total population are given, and therefore computation for the Indian population was not possible.[137]

Employment Status and Income. According to the 1970 Census, E.D. 10 and 11, 36.4 percent of all Indians 14 years of age and over were employed, and 4.6 percent were unemployed. However, when the number of unemployed is combined with those not in the labor force, the percentage increased to 63.6 percent, as shown in Table 7.

The 1973 ONAP tabulation estimated the unemployment rate to be 62 percent, while the EDA tabulations of 1973

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[137] 1970 U.S. Census, E.D. 10 and 11.

TABLE 6

JICARILLA VOTING POPULATION, JANUARY 31, 1976[136]

Age	Male	Female	Total	Accum. %
18 - 19	43	50	93	9
20 - 24	95	114	209	30
25 - 29	69	77	146	45
30 - 34	58	69	127	58
35 - 39	46	59	105	69
40 - 44	31	41	72	76
45 - 49	28	43	71	83
50 - 54	24	28	52	88
55 - 59	16	13	29	91
60 - 64	15	12	27	94
65 and over	32	26	58	100
Grand Total	457	532	989	
	46%	54%		

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[136] EDA Statistics, Jicarilla Apache Tribe, January 31, 1976. Hereinafter referred to as EDA Statistics, Jicarilla voting population, January 31, 1976.

TABLE 7

1970 U.S. INDIAN POPULATION 14 YEARS OLD AND OVER BY RACE, SEX AND LABOR FORCE, RIO ARRIBA COUNTY[138]

Tabulation #17

Labor Force	Male	Female	Total	% of Total	Accum. %
Armed Forces	0	0	0	0	0
Employed	179	91	260	36.4	36.4
Unemployed	10	23	33	4.6	41.0
Inmate of Institution	0	0	0	0	41.0
Other Not in Labor Force:					
Under 65	149	230	379	53.1	94.1
65 and Over	17	25	42	5.9	100.0
			714	100.0	

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[138] U.S. Census of Population: 1970, Fifth Count; Enumeration Districts 10 and 11, Rio Arriba County, New Mexico; Tabulation #17.

placed the unemployment rate at 58.3 percent.[139,140]

Jicarilla tribal officials, upon reviewing preliminary results of a study on the Jicarilla population, which was commissioned by them, expressed concern that the income statistics were misleading since they included both the Indian and non-Indian population. It was opined that the following factors led to distortions:

1. There were significant numbers of BIA employees who were non-Indians and who were paid well above average.

2. There were a significant number of tribal members who were employed part-time, and these were not included in the computations.

3. The income of tribal members was supplemented by dividends from tribal enterprises and investments.[141]

According to the results of the study, it was the recommendation of some tribal officials that an income

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[139] ONAP Tabulations, p. 13.

[140] EDA Tabulations.

[141] K. Scalon and Associates, Inc., Dulce Comprehensive Plan Basic Studies - Part I, January 1974, p.23.

study and analysis be conducted to obtain a more accurate assessment of income levels.[142] If such a study was subsequently conducted, the information has not been forthcoming.

Summary. Review of available demographic data on the Jicarilla Apaches indicate that the figures vary depending on the source. Valid data does not appear to exist for the Jicarilla population as to residence on or off the reservation, or on marital status.

Several estimates have been given on the unemployed rate of the Jicarillas, and all indicate that the rate is extremely high compared to national statistics.

Data on sex distribution vary between the U.S. Census, E.D. 10 and 11, and the EDA Tabulations, with the U.S. Census enumerating the Jicarilla male population to constitute a higher percentage at 51 percent and the EDA Tabulation providing opposite results,[143] with females comprising 54 percent.

Subjects

Sex. The breakdown by sex, with males constituting

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[142] Ibid.

[143] EDA Tabulations, Jicarilla voting population, January 31, 1972, and U.S. Census, E.D. 10 and 11.

44.6 percent and females comprising 55.4 percent, approximated the percentages presented in the 1976 EDA tabulation of all Jicarillas age 18 and over who were eligible to vote in tribal elections (See Table 6).

Marital Status. Of the respondents, 62.0 percent were married, 20.6 percent were single, 14 percent were divorced, 1.7 percent widowed, and 1.7 percent were separated. There were no reported statistics available with which to compare these figures.

Employment Status. Identification by employment status of the subjects revealed the following:

TABLE 8

EMPLOYMENT STATUS

Category	Number	Percentage
Employed full-time	65	53.7
Unemployed	22	18.2
Attending college/university	5	4.1
Attending vocational/ technical school	3	2.5
Housewives	7	5.8
Employed part-time	16	13.2
Other	3	2.5
Total	121	100.0

When all categories, other than employed full-time, were combined, they constituted 46.3 percent. This figure, though high, is less than the 62 percent and 58.3 percent quoted in available tabulations on the total adult population.[144]

Income. The results of the study (Table 9) indicated that less than one-fourth of the respondents had an income less than $2,000, and 45 percent had an income of less than $6,000. About two-thirds had an income of less than $8,000.

TABLE 9

INCOME OF SUBJECTS

	Number	Percent	Cumulative Percent
Under $2,000	27	22.3	22.3
$2,000 - $3,999	12	9.9	32.2
$4,000 - $5,999	16	13.2	45.4
$6,000 - $7,999	27	22.3	67.7
$8,000 - $9,999	16	13.2	80.9
$10,000 - $11,999	6	5.0	85.9
$12,000 - $14,999	8	6.6	92.5
$15,000 and over	9	7.5	100.0
Total	121	100.0	

Eighty-one percent of the subjects had finished high school and 19 percent were GED graduates. This is higher than the following figures provided by ONAP: 73 percent high school graduates and about 27 percent GED graduates. This was based only on the percentage of all Indians graduating from Dulce High School. (See Table 10 and 11.) Data from the present study indicates an almost identical percentage of 28 percent for GED graduates (Table 1). Dulce High School graduates constituted 70 percent and off-reservation graduates constituted 30 percent when only the high school graduates were considered.

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[144] See EDA Tabulations and ONAP Tabulations.

The breakdown of subjects according to GED graduates, Dulce High School graduates, and off-reservation high school graduates, follows:

TABLE 12

SUBJECT BACKGROUND

	Number	Percentage	Cumulative Percentage
Dulce High School Graduates	69	57	57
Off-reservation high school graduates	29	24	81
GED graduates	23	19	100
Total	121	100	

The frequency distribution appeared to support the trend for increasing numbers of Jicarilla youth to complete either high school or GED requirements. That is the number steadily increased from 1939 through the 1970's. The graduates in the 1970's, though slightly less in

TABLE 10

JICARILLA AND OTHER INDIAN GED GRADUATES, 1963-1975*

(Includes calendar & fiscal year)

Year	Number	Year	Number	Year	Number
1963	1	1968	4	1972	16
1964	5	1969	6	1973	11
1965	5	1970	12	1974	14
1966	3	1971	19	1975	17
1967	2				

Total GED Graduates: 115 = 27% of Total GED and High School Graduates

*Source: Background information on the Jicarilla Apache Tribe, Jicarilla Office of Native American Programs.

TABLE 11

INDIAN GRADUATES OF DULCE HIGH SCHOOL, 1957-1976

Year	Indians	Year	Indians
1957	4	1968	18
1958	4	1969	9
1959	8	1970	15
1960	14	1971	20
1961	10	1972	6
1962	10	1973	30
1963	19	1973	12**
1964	17	1974	20
1965	24	1975	24
1966	20	1976	21
1967	11		

Total Dulce High School Indian Graduates: 316 = 67% of total graduates

*Source: Background information on the Jicarilla Apache Tribe. Jicarilla Office of Native American Programs.

**Off-reservation graduates.

number than the 1960's are greater in percentages as indicated in Table 13.

Administration of Questionnaire. The questionnaire was administered during a three-week period, from March 20 to April 10, 1978.[145] The Easter vacation fell during that period, and many Jicarilla high school and GED graduates were present on the reservation visiting friends and relatives. This enabled the investigator to contact more of the study population who normally would not be present due to post-secondary education or employment off the reservation.

Only confirmed Jicarilla high school and GED graduates were contacted. Initially, individuals employed by the Jicarilla Apache Tribe, the Bureau of Indian Affairs, the Dulce Public School System, and other federally-funded projects were interviewed at their place of employment.

Other subjects were interviewed at their homes after working hours, on weekends, or wherever they could be contacted on the reservation. The subjects, when approached, were informed of the purpose of the research and the importance of their agreeing to respond to the questionnaire.

They were assured that their responses to the questionnaire were strictly voluntary and that all responses

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[145] This data was gathered pursuant to a contract between investigator and the Jicarilla Tribal Council.

TABLE 13

JICARILLA SUBJECTS by year graduated, 1939-1975

Year	Total	Adj. %	Cum. %
1939	1	1	1
1942	1	1	2
1945	1	1	2
1948	1	1	3
1949	1	1	4
1952	1	1	5
1954	1	1	6
1955	5	4	10
1956	4	3	13
1958	1	1	14
1959	5	4	18
1960	6	5	23
1961	3	2	26
1962	2	2	27
1963	4	3	31
1964	11	9	40
1965	10	8	48
1966	8	7	55
1967	1	1	55
1968	4	3	59
1969	4	3	62
1970	12	10	72
1971	9	7	79
1972	8	7	86
1973	14	12	98
**1974	2	2	99
**1975	1	1	100

**1974 and 1975 graduates totaled 3 = 2% of total sample graduates.

* Source: Questionnaire: Jicarilla Apache Indian Student Post-High School Followup Study: See Appendix 2.

would be kept under the most strict confidence and would only be used in statistical tabulations.

Procedures

Instrument. An examination of follow-up studies of Indian high school graduates was conducted in choosing an appropriate instrument for use in the study.

It was determined the instruments utilized in the follow-up studies by the Northwest Regional Laboratory and the Southwest Educational Cooperative Laboratory proved most useful for the present study. The questionnaries and interview guides used in these studies were extensively field-tested in different states and locations and on four separate occasions. After each field test, both instruments were suitably revised. The fifth version of both instruments was considered acceptable and usable.[146]

Items from questionnaires used in the above two studies were selected and adapted to meet the need of the present study. In preparing the instruments for the present study time was spent with Jicarilla tribal members in order to solicit information as to the most critical areas of concern -- areas which may affect the educational pursuits of Jicarilla Apaches. This information contributed to the type of questions which were included in the questionnaire.

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[146] Selinger, p. 7 and Bass, p. 7.

Individuals such as Dr. Willard Bass, director of the study, The American Indian High School Graduate in the Southwest,[147] teachers of Indians, Indian counselors, and Dr. Gene Leitka of the Indian Resource Center of the Bureau of Indian Affairs, central office in Albuquerque, New Mexico, were consulted for help and suggestions in the formulation of the questionnaire. The proposed instrument was then submitted to other individuals who had conducted research in Indian education for their criticism and suggestions. And revisions were made incorporating their suggested changes.

The revised questionnaire was administered to several Indian groups for pilot testing. The Indian groups included the following: (1) six University of New Mexico students; (2) six Bureau of Indian Affairs employees; and (3) five Jicarilla tribal members. All possessed characteristics similar to the study population. All were full-blood Indians, were either high school or GED graduates, had resided on Indian reservations in New Mexico and could speak their native language. The group consisted of nine females and eight males.

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[147] Bass.

The individuals who took part in the pilot testing were interviewed in order to determine questionnaire clarity and comprehensiveness. As a result of these interviews several questions were reworded.

Method of Data Collection. The proposed questionnaire (the final revised version) included 10 pages and contained 46 items, using a combination of the closed and open questions. The open questions were employed in order that the respondents could more freely express in their own language suggestions and ideas vital to the research.

Because of limited funds, it was decided that the investigator should do the interviewing of the study population. In fact, the investigator was employed by the Tribe as administrative manager the year preceding the administration of the questionnaire to the study population. As such, the investigator was able to keep in touch with the sample population through day-to-day tasks in his employment. The investigator is also fluent in his native Apache language and aware of the cultural influence upon education.

In addition to this, the investigator was able to learn where the tribal members lived in the community of Dulce, where the majority of the Jicarillas live on the reservation. Recent construction of new homes and the turnover of federally subsidized low-rent homes necessitate updating of information as to occupants and location. Though most of the streets in the community of Dulce have been named, few refer to the streets when queried about where they lived. Instead, they make reference to common areas within the community and its proximity to homes of other tribal members.

The majority of the subjects were presented the questionnaire on a face to face basis by the investigator. The questionnaire was placed so that the subjects could see the questions. And questions were clarified at the subjects' request. When in the judgement of the investigator, subjects would encounter no need for clarification they were given a copy of the questionnaire to complete at their earliest convenience. Specific instructions were given them in order to prevent possible misinterpretations of any of the items on the questionnaire.

Not all respondents were interviewed. For each subject of both groups those who were interviewed and those who completed the questionnaire at their convenience, a check was completed in order to ascertain whether their answers to certain demographic variables were consistent. Since the investigator was knowledgeable of all members of the population these consistency checks were accomplished with little difficulty.

Several follow-ups were made at the place of employment and homes of those individuals who were given the questionnaire for completion. Whenever the questionnaires were completed, the investigator checked to determine if the respondents answered all appropriate questions as per instructions in the questionnaire. When it was discovered that certain items were not answered, it was brought to their attention and in all cases they were given the opportunity to complete the questionnaire.

The completed questionnaires were coded with assistance of professionals from the University of Washington staff. The information was then transferred to computer data cards and submitted to the Computer Center for the necessary analysis.

Of the 200 questionnaires distributed, 121 persons responded for a response rate of 60.5 percent, with 54 males constituting 44.6 percent of those responding and 67 females comprising 55.4 percent.

Statistical Treatment of the Data

The subjects were divided into two groups to facilitate the analysis. The first consisted of those who chose not to continue post-high school education or training and terminated their formal education at that point. Throughout the study this group is referred to as nonpersisters. The second group consisted of those students who entered some type of post-secondary education or training program. These are referred to as persisters.

For the purpose of this study it was determined that the Chi-Square statistical test would be most suitable.[148]

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[148] Bruce W. Tuckman, Conducting Educational Research (New York: Harcourt Brace Jovanovich, Inc., 1972), p. 247.

CHAPTER FOUR

ANALYSIS OF THE DATA

Chapter four presents analysis of data gathered during the three-week period March 20 through April 10, 1978, and data gathered in examining Bureau of Indian Affairs and Dulce High School records.

The results of this study are reported in the same order as the major research questions were presented in the first chapter. Where appropriate the relationships were analyzed by a chi-square test. The following questions will be examined:

1. What proportion of the high school and GED graduates continue (persist) into post-secondary programs and what is the extent of post-secondary education?
2. What types of post-secondary programs do persisters enter?
3. What proportion of high school and GED graduates complete their post-secondary programs?
4. Does language fluency in the native tongue have a relationship to persistence or non-persistence?
5. What are the major stated reasons given by high school and GED graduates for their decision to continue post-secondary training?
6. What were the sources and extent of encouragement

given by high school and GED graduates for the continuance of their post-secondary education?

7. How do high school and GED graduates evaluate the operations and effectiveness of the scholarship office?

8. How do high school graduates evaluate the extent and effectiveness of guidance and counseling received in high school?

9. How do the high school and GED graduates evaluate the extent and effectiveness of counseling received at the post-secondary level?

10. What high school courses presented difficulty for the high school graduates?

11. How do high school and GED graduates evaluate the adequacy of their high school and/or GED training as preparation for post-secondary education?

12. What are the major problems encountered by high school and GED graduates in pursuing their post-secondary education?

13. What are the major stated reasons given by high school and GED graduates for withdrawal from post-secondary education?

14. Do Jicarilla high school graduates experience discrimination in high school and post-secondary education?

15. What are the sources of financial assistance

for the continuation of post-secondary education?

16. Do persisters differ from the non-persisters in terms of present employment status?

17. What educational services and programs do persisters view as necessary to ensure success in post-secondary education?

The criteria for selection as a subject of this study are: first, the individual must be an enrolled member of the Jicarilla Apache Tribe, listed as a member on its census roll and assigned a census number; second, the individual must be a confirmed high school or GED graduate, based on records at the Dulce Public School and/or records kept at the Branch of Education, Jicarilla Agency, Dulce, New Mexico.

The reader should note that the total number of responses may not always correspond with the total number of the sample. A number of the interviewees responded with multiple answers to those questions which were constructed to present more than one response. In other instances, a few of the interviewees either could not or refused to respond to a question.

Extent of Post-Secondary Education. Included in table 14 are number and percentages of students and the corresponding time spent in formal education past high school.

TABLE 14

EXTENT OF EDUCATION BEYOND HIGH SCHOOL

BY NUMBER AND PERCENTAGE

	Number	Percentage	Accum. Percentage
None	36	29.7	29.7
One Year	28	23.1	52.8
One to Two Years	23	19.0	71.8
Two to Three Years	22	18.2	90.0
Three to Four Years	6	5.0	95.0
Four to Five Years	3	2.5	97.5
More than 6 Years	3	2.5	100.0
Total	121	100.0	

Thirty-six persons of the 121 persons interviewed reported that they had terminated their education upon receiving their high school diploma or GED certificate, while 70.2 percent continued some type of post-secondary education or training. The percentages of those continuing training beyond high school closely approximates the estimate given the investigator by former Jicarilla Education Committee members, and is similar to the 74 percent of Southwest Indians who had continued academic or vocational programs beyond high school.[149]

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[149] Willard Bass, The American Indian High School Graduate in the Southwest, p. 28.

Slightly less than one-fourth of the subjects had one year of formal education beyond high school; and the two categories, "More than 1-2 years" and "More than 2-3 years," had almost identical percentages. At least 10 percent had more than 3 years of formal education or training.

The extent of education should not be equated with completion of post-high school education or training. The amount of educational opportunities available has enabled some students to attend about every type of post-secondary education available and without completing any program.

For example, one student was able to attend three different vocational programs in a one-year period without finishing any. Normally, this would not have been possible due to the number of persons on the waiting list to attend off-reservation training programs. However, in this particular case, familial ties may have been responsible for the multiple enrollment attempted in this comparatively short time.

In another instance, a student was repeatedly dismissed from a number of schools due to low grades, but the efforts of the student's close relatives on the Tribal Council were able to influence other schools to allow the student to matriculate. With this additional tribal support, the student subsequently graduated from school. In no other case was similar support given a Jicarilla student.

The large number of Jicarillas continuing post-high school education can be attributed to the amount of financial assistance available. In addition to this, the criteria for determining elgibility for financial assistance does not appear to have been stringent. Of the 7 criteria, only one -- the American College Test scores (ACT) -- indicates the applicant's ability to perform at the minimum level necessary to complete college or university programs. The applicant must also present proof of acceptance by a school, college or university.

Enrollment at some of the schools has been on a decline and this may be the reason for allowing a student to enroll without regard to acedemic ablility.

Type of Post-Secondary Education Pursued by Persisters. A considerable number of Jicarillas have attended a variety of institutions of post-secondary education or training, and thus when given 5 categories from which to choose one type of institution attended, marked more than one answer. As a result of their multiple attendance it was decided to develop a hierarchy to determine the type of training received, with vocational trade, or other career training school at the beginning level and four-year college or university at the highest level. The hierarchy was based on the time necessary to complete the program at the institution and not on the level of difficulty. Table 15 contains student number, and percentages by the type of training received beyond high school or GED graduation.

TABLE 15

TYPE OF TRAINING RECEIVED BEYOND HIGH SCHOOL OR GED GRADUATION BY NUMBER AND PERCENTAGE

	Number	Percentage
No training	36	29.7
Vocational, trade, business, or career training school	44	36.4
Junior college or community college	8	6.6
Four-year college or university	33	27.3
Total	121	100.0

Roughly a third had attended institutions of higher education and over a third attended vocational, trade or business school. Of the 85 who continued education or training beyond high school approximately 48 percent attended institutions of higher education and 52 percent attended vocational, trade, business or career training school.

Examination of Bureau of Indian Affairs records and information obtained through interviews revealed that Jicarillas have attended 53 institutions of higher education and 65 vocational, technical, trade, and business schools, etc. in 20 states. (See Appendix 1, Institutions of Higher Education and vocational/technical, trade, business, etc. attended by Jicarillas.)

Every four-year college and university and one two-year college in the state of New Mexico were attended. Almost every vocational, trade, and business school in Albuquerque, New Mexico were chosen by a significant number of Jicarillas for post-secondary training. The proximity to the Jicarilla Reservation may have been the reason for choosing training in Albuquerque. Students were close enough to return home should the situation warrant. And also, there were a considerable number of Indians living in the vicinity of Albuquerque, thus providing contact with other Indians.

An analysis of the geographical locations of other schools attended indicated that a majority were located in the urban or more populated areas of the contiguous states. This seems to be in accordance with the Bureau of Indian Affairs' past emphasis on relocating Indian adults to the urban areas to receive their training and hopefully remain there after training. However, records indicate that large proportions of Jicarillas eventually return to the reservation.[150] In March 1963, the Branch of Employment Assistance reported that approximately half of the "relocated Jicarillas had returned to the reservation. Another recent study found that there had been almost no migration from the reservation to the urban areas.[151]

A wide range of vocational training was pursued by Jicarillas with some programs of a few weeks duration and others lasting over a year.

Completion of Post-Secondary Education. In order to determine completion rates of students in the various training programs respondents were requested to indicate in writing the name and year a program was completed which then resulted in a certificate, credential, diploma, license, or degree. Only 32 or 26.7 percent specified they completed their programs, and an overwhelming majority of 73.3 percent did not specify.

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[150] Margaret Meaders, The Indian Situation in New Mexico. Albuquerque, University of New Mexico Press, 1963, p. 44.

[151] Kirscher, p. 46.

The records of students attending institutions of higher education were difficult to categorize due to incomplete records. Grade point averages of college students were almost non-existent. Though many of the subjects initially indicated their educational objectives, they were changed periodically. Some changed objectives each time they applied for financial aid. One explanation for these changes on the part of the students may have been that they were not aware of the prerequisites before enrolling in college, and only after taking a few courses did they discover that they were not adequately prepared to pursue their stated goal or career choice. The problems experienced by Jicarillas will be dealt with later in this chapter.

The Acculturation of Subjects. Several indicators were utilized to determine the Indianness of the study population. One of the questions dealt with the amount of time spent on the reservation prior to finishing high school or receiving the GED certificate. The majority or 86.8 percent stated that they had lived all of their life on the reservation, and the rest claimed from one-half to less than one-fourth of their life.

When asked if they could speak the Apache language, 89.5 percent answered in the affirmative, and 10.5 percent stated that they could not speak the language, but could understand it. And there was no respondent who could neither speak nor understand Apache.

TABLE 16

EFFECT OF THE USE OF THE APACHE LANGUAGE BY NUMBER OF RESPONDENTS

	Speak Apache	Don't speak Apache But Understand
Non-Persisters	31	5
Persisters	71	13

(Chi-square value of .003. Not statistically significant with one degree of freedom.)

Table 16 above tends to confirm the fact that the persister and non-persisters are similar in their ability to speak Apache. That is, the ability to speak Apache did not appear to have any effect on whether or not Jicarillas pursued further education beyond high school. The percentage of those able to speak Apache was 89.5 percent and the remainder, or 10.5 percent, could understand it. With the great percentage of the sample population being able to speak Apache, it is not unusual for them to be unconcerned about losing their culture. Until such a time that more Jicarillas leave the reservation and/or intermarry with the non-Indian population, the loss of language and culture will not be noticeable.

There are factors other than the ability to speak Apache which are related to post-secondary training. The isolation factor is one that needs to be considered. It tends to counteract to a significant degree the influence of the mainstream of American society upon the Jicarillas. Consequently, the Jicarillas are deprived of experiences which would enhance their adoption of traits and characteristics associated with achievement.[152]

But when the respondents were queried as to the amount of Apache spoken in their homes, 15.7 percent stated that they always spoke Apache, followed by the rest in descending order: "Usually speak Apache," 24.0 percent; "Speak Apache sometimes," 43.0 percent; and "Never speak Apache in the home," 17.4 percent. So, despite the fact that a greater majority spoke Apache, varying degrees of usage was evident in the sample population.

Slightly more than three-fourths indicated Apache to be the first language they learned to speak and English was indicated by 22 percent. Spanish was indicated by only one person as the first language learned in the home.

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[152] Zintz, 1960, p. 239.

Decision to Continue Education. The respondents were asked to indicate their reason for continuing post-secondary education. The results appear to be basically economic in nature, with slightly less than 40 percent indicating better choice of jobs and 17.8 percent indicating better pay. The two combined totalled 56.7 percent. About 25 percent chose the category "Other."

Degree of Encouragement. Table 17 indicates the source and degree of encouragement the subjects received in choosing their major field of study or training. The subjects were provided with a list of 8 different individuals who may have played a part in the encouragement to continue education beyond high school. They were asked to check the degree of encouragement received from each. Table 17 indicates that parents received the highest response (34.9 percent) as providing the most encouragement. The next source of encouragement came from teachers and relatives. The follow-up studies of Northwest and Southwest also provide similar results, with the parents providing the most encouragement and the teachers providing the next most encouragement.[153]

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[153] Selinger, p. 55 and Bass, p. 46.

TABLE 17

SOURCE AND DEGREE OF ENCOURAGEMENT IN CHOOSING MAJOR FIELD OF STUDY OF TRAINING

(by number and percentage)

Source	DEGREE					
	Most		Some		None	
	N	%	N	%	N	%
Parents	30	34.9	27	31.4	29	33.7
Relatives	16	18.8	25	29.4	44	51.8
Friends	8	9.3	31	36.0	47	54.7
Teachers	17	19.8	30	34.9	39	45.3
High School Counselors	8	9.3	22	25.6	56	65.1
Employment Assistance - BIA	15	17.6	8	9.4	62	72.9
Reservation Principal	8	9.4	16	18.8	61	71.8
College Counselor	12	14.5	8	9.6	8	75.9

The female group indicated a significant difference when compared to the males in regard to the degree of encouragement received from the parents (Table 18).

There was indication that the females were more prone to receive encouragement from the parents than the males. This may be due to the Jicarilla females having closer ties with the parents and thus indicating more dependence upon them in their decision to seek post-high school education.

TABLE 18

PARENTS AS SOURCE AND DEGREE OF ENCOURAGEMENT

(BY NUMBER OF RESPONDENTS)

	Males	Females
Most	9	21
Some	14	13
Little/None	18	11

(Chi-Square value of 6.35 with two degrees of freedom significant at the .05 level of confidence.)

The female group also indicated a significant difference in regard to the degree of encouragement received from relatives, as demonstrated in Table 19. This indicates that the male respondents received less encouragement from relatives than female respondents.

Friends and teachers, followed by parents, was the order in which they were considered to have provided some encouragement to both males and females. (See Table 17)

The college counselor, the employment assistance counselor, the reservation principal, and the high school counselor received the four highest responses as individuals providing little or no encouragement to both females and males in choosing major field of study or training. This is very enlightening in that these individuals should have greater responsibilities than others in assisting the Jicarillas to seek education or training beyond high school (see Table 17). After all, the reservation principal and employment assistance counselor, to a great extent, determine who receives financial aid and they have the responsibility to keep in touch with the recipients of the financial grants as they pursue their stated post-secondary goals.

TABLE 19

RELATIVES AS SOURCE AND DEGREE OF ENCOURAGEMENT
(BY NUMBER OF RESPONDENTS)

	Males	Females
Most	5	11
Some	9	16
Little/None	27	17

(Chi-square value of 6.38 with two degrees of freedom at significant at the .05 level of confidence.)

Evaluation of Scholarship Office Operations. Table 20 provides possible reasons for the reservation principal being viewed as providing little or no encouragement in post-high school educational goal decisions. The handling of applications and requests for information was slightly more satisfactory than unsatisfactory, but in other areas of interpersonal relationships between the Jicarilla students and the scholarship office, the rating tended to be more on the unsatisfactory side. However, the differences are not statistically significant.

TABLE 20

EVALUATION OF BUREAU OF INDIAN AFFAIRS AND JICARILLA SCHOLARSHIP OFFICES (BY PERCENTAGE OF RESPONDENTS)

	Satisfactory	Average	Unsatisfactory
Efficient handling of applications and requests for information.	32.6%	53.5%	14.0%
Always willing to listen to a student.	20.7%	49.4%	29.9%
Sensitivity to student needs.	13.8%	50.6%	35.6%
Willingness to go beyond call of duty on behalf of a student.	17.2%	41.4%	41.4%
East of contact. The office will always respond to a student.	19.5%	52.9%	27.6%

High School Guidance and Counseling. The Jicarillas, as a general rule, have been isolated from the mainstream of national life and especially from the current where literacy and education are important and common. With this in mind, the counseling and guidance provided by the high school counselor would seem to have high importance. That is, the counselor provides the vital link the students have with the outside world and provides assistance to face future problems concerning career goals.

The respondents were asked several related questions to assess the high school guidance practices. When asked whether or not the high school counselor provided the student with accurate information about making application for college or vocational school, 69.4 percent answered in the negative. Similarly, about 71 percent reported that the counselor did not inform them about college or vocational school life. And when asked if they had been provided information about the expenses of attending college, 80.2 percent reported they had not. About 88 percent reported that they were not provided with help in budgeting funds. Another question asked was whether or not the student was provided assistance in deciding on a vocational or professional goal. Over 80 percent reported in the negative to this question. Lastly, about 88 percent reported that they were not provided with information regarding availability of scholarships. In summary, the responses to all six questions were answered in the negative.*

When the persisters and non-persisters were compared in the six areas examined, in only two areas -- information about making application for college and vocational school, and information about the availability of scholarships -- were they found to be statistically significant.

TABLE 21

ASSISTANCE IN MAKING APPLICATION FOR COLLEGE AND VOCATIONAL TRAINING

(BY PERSISTERS AND NON-PERSISTERS)

	Received Assistance	No Assistance
Non-Persisters	4	32
Persisters	33	52

(Chi-square value of 7.890 with one degree of freedom significant at .01 level of confidence).

Table 21 appears to indicate that a significantly larger proportion of non-persisters received less assistance and information about making application for post-secondary education than the persisters.

The non-persisters may not have sought training beyond high school because they were not provided the necessary information and assistance.

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*Appendix 3 contains distribution of the items by percentage.

Table 22 indicates a significant difference in the proportion of persisters and non-persisters who received information from the counselors concerning the availability of scholarships. Once again a significantly larger proportion of non-persisters did not receive the information. It appears that the persisters were able to utilize the scholarships in pursuing further education beyond high school.

TABLE 22

INFORMATION ABOUT THE AVAILABILITY OF SCHOLARSHIPS (BY PERSISTERS AND NON-PERSISTERS)

	Information Provided	Information Not Provided
Non-Persisters	3	33
Persisters	30	55

(Chi-square value of 7.958 with one degree of freedom significant at the .01 level of confidence.)

To a large extent, the information about the availability of scholarships is closely related to the information and assistance given in applying for post-high school education and training. That is, sufficient information about the various institutions and the type of training emphasized by each seems related to those who enter post-secondary programs and those who don't.

Counseling and Guidance at Post-Secondary Level. About half of those pursuing post-high school education indicated that the post-high school institutions provided a special counselor or program advisor for Indian students, but of those institutions with special counselors only about one-third conferred with students at registration.

Despite the fact that the vast majority of Jicarillas are full-blood Indians and exhibit the physical and cultural characteristics, more than half or 55.6 percent felt that the special advisor to Indian students did not have to be Indian, and about 40 percent felt that he should be Indian. Half of the respondents further disagreed that only an Indian can understand another Indian's problems.

High School Difficulty. Many of the experts stated that the educational background of the student affects, to a great extent, the degree of facility the individual will have in course work at the post-high school level. Therefore, those who have comparatively good background will experience less difficulty. The different areas of high school courses were examined to determine if there were any specific areas where Jicarilla students experienced difficulty. As indicated in Table 23 the foreign language area received the highest number of responses as the area providing the most difficulty, followed by the math and the science areas.

A good command of the English language is considered a critical factor in the individual's capacity of doing satisfactory work beyond high school. But English was considered to cause little difficulty for the respondents.

TABLE 23

DIFFICULTY OF HIGH SCHOOL COURSES

Subject Area	Much Difficulty N	Much Difficulty %	Some Difficulty N	Some Difficulty %	Little Difficulty N	Little Difficulty %
Geometry, Algebra, General Mathematics	23	19.3	47	39.5	49	41.2
English, Literature Music	13	10.8	39	32.5	68	56.7
Sociology, American History, Social Studies	2	1.7	35	29.2	83	69.2
Spanish or Other Foreign Language	24	36.9	17	26.2	24	36.9
Biology, Chemistry, General Science	14	12.1	51	44.0	51	44.0

However, records indicate otherwise. The Jicarillas have a high dropout rate at the post-secondary level. This is an indication that the Jicarillas do not possess adequate command of the English language, both in oral and in written form. Some of the respondents stated that little or no experience in writing research papers was provided in high school. Moreover, review of literature indicated that Jicarillas did not perform well in the language skills.[154]

One study described the Jicarillas as being disadvantaged from the first day in school because they did not speak English. It was further stated that they never seem to overcome these deficiencies.[155]

However, the study population appeared aware of the importance of English. In fact, English received the highest rate of response when the respondents were asked to check the high school subjects they felt Jicarilla students should take to prepare them well for college or vocational training.

The science area provided considerable difficulty, the respondents rated it as the second most important preparation area, followed by business education or typing and secretarial skills.

Review of fields of study pursued by Jicarillas at the college level as indicated by table 24 also seemed to support the findings of the study as to the difficulty experienced in the science area.

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[154] Dotson, p. 72.

[155] Marinsek, p. 34.

TABLE 24

FIELDS OF STUDY PURSUED BY JICARILLAS
(BY NUMBER)

	Freshman	Sophomore	Junior	Senior	Graduate
Political Science	1	1	1		1
Nursing	1				
General Studies	1				
Psychology	1			1	
Business/Public Adm	1	2			2
Home Economics	1				
Agri Business	1				
Animal Science	1				
Elementary Education	1	1	1		
Philosophy	1				
Medical Secretary	1				
Pre-Law	1				
Mathematics	1				
Fine Arts	1				
Biology		1			
Industrial Tech		1			
Arts & Crafts		1	1		
Social Work				1	2
Pre-Medical					1
Phys Ed & Couns					1
Amer Indian History					1
College Admin					1
Undecided	6				

Source: Department of Education, Bureau of Indian Affairs, 1973

Only one person was pursuing a course of study in preparation for medical school which required extensive background in the math, biological and science areas, the areas where the respondents encountered the most difficulty. The fields of study indicated by students at the freshman and sophomore levels appeared to have transitory interest and pursuit. Available records revealed that most of the students changed their educational goal several times before deciding on a definite one at the junior or senior level.[156] Usually, the first two years were spent taking the required introductory courses.

Adequacy of High School and GED Training. In attempting to further examine the problem areas, the respondents were asked if they felt the courses they took in high school adequately prepared them for the post-secondary experience. Slightly more than one-half, or 53.7 percent, felt they were adequate, while 46.3 percent felt they were inadequate.

The group who felt the courses to be inadequate, when asked to explain why they considered their high school experience to not meet their standards of adequacy, indicated that deficiencies in the sciences, math and English hindered their post-high school training.

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[156] BIA Education Records, Jicarilla Agency

Some stated that foreign language and chemistry were not taught certain years and thus they were deprived of enrolling in the classes they perceived as being valuable. As such they found themselves at a disadvantage when they had to compete with other non-Indians who had taken the classes.

As indicated by Table 25, no significant differences were found between the proportion of persisters and non-persisters who judged their high school preparation as "adequate" or "not adequate".

TABLE 25

EFFECT OF THE ADEQUACY OF HIGH SCHOOL PREPARATION
(BY PERSISTERS AND NON PERSISTERS)

	Adequate	Not Adequate
Non-persisters	23	13
Persisters	42	43

(Chi-square value of 1.589. Not statistically significant with one degree of freedom.)

The investigator has noted that most of the subjects were aware that the high school education they received did not adequately prepare them for education beyond high school. Some have even expressed the futility of pursuing further education or training. And many

Jicarillas who did fairly well at the local high school found that they could not perform at minimum level to remain in school and subsequently dropped out. So, rather than models of success, they are models of failure. In a small community where individuals know each other on a first-name basis, if any individual withdraws from school, everyone finds out. The Tribe has not made an active effort toward recruitment of its tribal members back to the reservation upon completion of the post-high school program. So the attitude continues to prevail that most Jicarillas cannot compete with the non-Indians in college or vocational training because of inadequate background at the high school level.

Some years ago a Jicarilla student decided to begin his college education during the summer session. Though his high school grades were comparatively high, the reservation principal tried to discourage him from attending summer school, the reason being that the student might not be able to withstand the pressures due to inadequate background.

At various times certain teachers of Jicarilla students have even suggested that students not pursue college education. When queried, the only answer they gave was that the students just were not prepared for college.

Interviews of Jicarillas during the 1960's revealed that they felt education at the elementary and secondary levels was inadequate. The interviewer noted that the graduates of the Dulce Public School System, which most Jicarilla children attended, seemed unable in most cases to get through more than a year of college.[157]

Data obtained through interviews also confirmed the fact that Jicarilla high school graduates do not have adequate background. When only the high school graduates are considered, 65 percent of them withdrew from post-high school programs.

The Dulce High School is aware of the inadequate background of its graduates evidenced in the following:

> These requirements -- number or required units for graduation -- will not meet the requirements for admission to all higher institutions, but are intended to meet the minimum needs of those graduates who finish their school life with high school.

Post-High School Difficulties. Of those who continued their education or training beyond high school, about one-third experienced difficulty in remaining in school during the first quarter. To ascertain why they experienced difficulty, seven items were provided as possible answers.

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[157] Anne M. Smith, New Mexico Indians. Museum of New Mexico Press, Santa Fe, 1969, p. 43.

Inspection of table 26 indicates that the two most frequently mentioned reasons for experiencing difficulties were the lack of academic preparation in high school and the change and type or amount of social activity. Again, their deficient educational background was confirmed.

TABLE 26

REASONS FOR EXPERIENCING DIFFICULTY DURING FIRST QUARTER OF ENROLLMENT

(BY NUMBER AND PERCENTAGE)

	Number	Percentage
1. Lack of academic preparation in high school	21	70.0
2. Change in type or amount of social activity	16	53.3
3. Homesickness	12	40.0
4. Lack of money	11	36.7
5. Lack of friends	10	33.3
6. First experience away from home	8	26.6
7. Military	1	3.3

Reason for Withdrawal. The students who withdrew from college were provided nine categories from which to indicate the first and second most important reasons for leaving school. The results are included in Table 27 below. Lack of adequate preparation in high school received the highest response as the number one reason for withdrawal from post-secondary programs. The category also received the second highest response as the number two reason, where a rank of "1" was given to the category "other" indicating a variety of reasons may have been perceived by the respondents.

TABLE 27

MAJOR REASONS FOR WITHDRAWAL

(BY RANK)

	Most Important Reason Rank	Next Most Important Reason Rank
Lacked adequate preparation in high school.	1	2
Sought full-time employment	2	4,5
Lacked funds to continue formal education	4	3
Marriage	4	6
Help immediate family economically	4	4,5
Other	6	1

It can be said that the inadequate high school background of the Jicarillas appear to be the most important single factor contributing to withdrawal from post-secondary education.

Another interesting fact was revealed. The three categories, "lacked funds to continue formal education," "help the family economically" and "sought full-time employment," would seem to be related to finance. They constitute 40.7 percent of the responses and would in this combined state occupy a "1" rank as the most important. The combined responses of the three categories increased to 44.5 percent on the "Next Most Important Reason," and again the three together would represent a rank of "1".

Individuals who withdrew were queried as to when the withdrawal occurred. About 18 percent reported that they withdrew during the first half of the freshman year; 29 percent withdrew during the second half of the first year; and a combined total of 47.3 percent withdrew by the end of the first year. After the second year the cumulative percentage of withdrawals increased to 89 percent.

When questioned about their future education plans, 43.3 percent of the withdrawers stated they did not know what their plans would be and 10 percent were not planning to return to school. And of those planning to return, 39 percent planned to pursue vocational, trade or business school, 32 percent planned to pursue four-year college or university and 18 percent planned to pursue junior college or two-year community college.

Social Adjustment. Even though change in the type or amount of social activity was considered as one of the two most frequent answers for experiencing difficulty at post-secondary school, 76.9 percent felt that being Indian was not a handicap in their relations with non-Indians. Only one-third felt that being Indian would hurt them when looking for a job after completing college or vocational school, and over 77 percent reported they did not experience any discrimination from their high school teachers and instructors at the post-secondary level.

Finance and Budgeting. The subjects were asked whether or not they would have gone to college or vocational school if their only source of financial assistance was from their parents. Over 71 percent indicated they would not have continued their education or training. This indicates the extent to which the Jicarillas perceive they are dependent upon scholarships and other financial assistance from sources outside the family.

When provided with eight possible sources of financial aid, one-half reported the Chester E. Faris scholarship fund to be the number one source of financial aid, followed by the Bureau of Indian Affairs Adult Vocational Training Grant (AVT), the Bureau of Indian Affairs Higher Education Grant and BEOG (see Table 28 for these sources).

TABLE 28

SOURCES OF FINANCIAL AID UTILIZED BY JICARILLAS (by percent)

Tribal Scholarship	49.6
Bureau of Indian Affairs Vocational Training (AVT)	21.5
Bureau of Indian Affairs Higher Education Grant	16.5
BEOG	8.3
Other	7.4
College scholarship	3.3
Work study	2.5
Church scholarship	1.7

Table 29 indicates the no significantly different proportions exist between persisters and non-persisters as to employment and unemployment. The non-persisters are not employed to any greater degree than the persisters who sought further training. Or attendance of post-secondary education does not appear to be related to employment status.

TABLE 29

EFFECT OF EMPLOYMENT STATUS
(By Persisters and non-Persisters)

	Employed Full-Time	Unemployed
Non-Persisters	18	18
Persisters	47	38

(Chi-Square value of .11192. Not statistically significant with one degree of freedom.)

Types of Educational Services and Programs Suggested by Subjects. Though many responses were solicited from the subjects, the majority of the responses centered around the three areas: 1. Curriculum; 2. Teachers; and 3. Counseling.

1. Curriculum. It was suggested that more consideration be given to those students who intend to go to college. More college preparatory courses should be introduced into the curriculum. For those seeking vocational training efforts should be made to include a wider variety of courses in the vocational area. Many subjects mentioned the need for more emphasis on the three areas of math, science and English. Remedial help was also suggested for students who were deficient in

these areas.

2. Teachers. The subjects strongly suggested that qualified teachers should be recruited, who demonstrate a high desire to serve the needs of the Indian students. Moreover, in order to meet the needs of the Indian students systematic means should be instituted to help those teachers to become more aware of the cultural background of the students.

Some felt that the Spanish-American background of a majority of teachers tended toward teacher prejudice in favor of the Spanish-speaking students. To ameliorate this, it was suggested that concerted efforts should be made towards recruitment of teachers of Indian descent with whom the Indian students could relate.

Probably of even more importance, the subjects suggested that the instructional standards should be upgraded to be the same as for the average student in the United States.

3. Counseling. The subjects suggested that the high school counselors should play a greater role in assisting Indian students in decisions about career goals. It was also felt that counselors should help guide the students toward post-secondary educational goals by informing students of the proper courses to take in high school. Counselors should provide more

up-to-date and comprehensive information concerning life and living conditions at the institutions of post-secondary training in order to aid them in adapting to live away from the reservation and home for the first time.

In addition to the three areas discussed, subjects suggested that the planning and preparation for future occupational training should begin as early as possible. In fact, half of the subjects indicated that this planning and preparation should begin by the ninth grade and a combined total of 73 percent felt that it should at least be commenced by the tenth grade rather than postponement to the last year in high school.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary and Conclusion

The purpose of this study was to examine certain factors related to continuance in post-secondary education by the Jicarilla Apache Indian high school and GED graduates. Further, the study sought to investigate graduates' perceptions of the effect of certain post-secondary careers.

A questionnaire was used as the primary instrument in the study. The study was limited to confirmed Jicarilla high school and GED graduates from 1939 to 1973. The questionnaire was presented in a face to face situation in order that the investigator could clarify any questions. It was noted that few subjects encountered any difficulty in answering the questionnaire.

One hundred twenty-one persons responded to the questionnaire for a response rate of 60.5 percent, with the males constituting 44.6 percent of the respondents and females comprising 55.4 percent.

On the respondents, 62.0 percent were married, 20.6 percent were single, 14 percent were divorced, 1.7 percent widowed, and 1.7 percent were separated.

Identification of respondents by employment status revealed that only 53.7 percent were employed full-time, 13.2 percent were employed part-time, 18.2 percent unemployed, and the rest (14.9 percent) comprised of the following categories: attending college; attending vocational school; housewives; and other.

About one-third had an income of less than $4,000 and about two-thirds had an income of less than $8,000.

Eighty-one percent of the subjects had graduated from high school and 19 percent were GED graduates. When the respondents were categorized further 57 percent were Dulce High School graduates, 24 percent off-reservation high school graduates and 19 percent GED graduates.

Major Findings

The persisters or individuals who continued into post-secondary education constituted 70.2 percent of the respondents and the non-persisters or those who did not pursue education beyond high school constituted 29.8 percent.

Of the persisters, slightly less than one-third had at least one year of formal education beyond high school, 27.1 percent had more than 1-2 years and 25.9 percent had 2-3 years. And 15.0 percent had more than 3 years of formal post-secondary education.

When categorized by types of institutions of post-secondary education attended it was revealed that over third of the subjects attended vocational, trade or business schools and over one-third attended institutions of higher education. Of the 85 persister who continued training beyond high school, 52 percent attended vocational, trade, business or career training schools and approximately 48 percent attended institutions of higher education.

Examination of data indicated Jicarillas attended every four-year college and university and one 2-year college in the state of New Mexico. A significant number of respondents attended almost every vocational, trade, and business school in Albuquerque, New Mexico. The majority of the schools were located in the urban areas of the contiguous states. The total number of schools attended by Jicarillas were 53 institutions of higher education and 54 vocational, technical, trade and business schools in 20 different states.

When requested to indicate in writing the name and year a program was completed, only 26.7 percent of the subjects specified they completed their programs. But analysis of the data for the persisters indicated that 37.6 percent were able to complete formal training beyond high school.

The majority or 86.8 percent of the subjects indicated they had lived all their life on the reservation. And when queried whether or not they spoke their native tongue, 89.5 percent answered affirmatively and the rest could not speak Apache, but could understand it. But when the subjects were queried as to the amount of Apache spoken in their homes, varying degrees of usage were noted, with only 15.7 percent reporting they always spoke Apache, followed by the rest in descending order: "Speak Apache sometimes," 43.0 percent; "Usually speak Apache," 24.0 percent; and "Never speak Apache in the home," 17.4 percent.

It was found that the ability to speak Apache did not appear to have any effect on whether or not Jicarillas pursued further education beyond high school.

The respondents' decision to continue post-seconary education appeared to be basically economic in nature, with slightly less than 40 percent indicating better jobs and 17.8 percent indicating better pay. The two combined totalled 56.7 percent.

Parents and teachers were considered to provide the most encouragement in choosing the major field of study or training. When compared by sex, females were found to be more prone than males to receive encouragement from both the parents and relatives.

The college counselor, the employment assistance counselor, the reservation principal and the high school counselor received the highest responses as providing little or no encouragement to male and female subjects.

Evaluation of the Bureau of Indian Affairs and Jicarilla scholarship offices revealed that subjects rated the handling of applications and requests for information slightly more satisfactory than unsatisfactory, but in areas of interpersonal relationships between the students and the scholarship office, the rating tended to be more on the unsatisfactory side.

The subjects responded negatively to the six related questions assessing the high school guidance practices. Of the six areas examined, two areas -- (1) information about making application for college and vocational school and (2) information about the availability of scholarships -- were found to be statistically significant between the persisters and the non-persisters.

About half of the persisters indicated that the post-high school institutions provided a special counselor or advisor for Indian students, but of those institutions with special counselors only about one-third conferred with students at registration.

Math, science, and English were the high school subject areas which provided the most difficulty. Review of literature indicated that Jicarillas did not perform well in the language skills.[158] And one study indicated Jicarillas were disadvantaged from the first day in school because they did not speak English and they never seem to overcome these deficiencies.[159]

More than half of the respondents (or 53.7 percent) felt that the high school courses they took were adequate while 46.3 percent felt they were inadequate. No significant differences were found between the proportion of persisters and non-persisters who judged their high school preparation as "adequate" or "not adequate".

Lack of academic preparation in high school and the change and type or amount of social activity were the two most frequently mentioned reasons for experiencing difficulties in post-secondary education.

Inadequate preparation in high school received the highest response as the number one reason for withdrawal from post-secondary programs and it also received the second highest response as the number two reason for withdrawal. Thus, the inadequate high school background of the Jicarillas appears to be the most important single factor contributing to withdrawal from post-secondary

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Dotson, p. 72.

Marinsek, p. 34.

education.

About 77 percent of the respondents felt that being Indians did not handicap them in their relations with non-Indians and about two-thirds felt that being Indian would not hurt them when looking for a job after completing high school. And a majority of 77 percent reported they did not experience discrimination from their high school teachers and instructors at the post-secondary level.

The tribal scholarship was reported to be the number one source of financial aid, followed by the Bureau of Indian Affairs Adult Vocational Training Grant (AVT), the Bureau of Indian Affairs Higher Education Grant and BEOG.

To the question, do persisters differ from the non-persisters in terms of present employment status, it was found that no significantly different proportions existed between persisters and non-persisters as to employment and unemployment. (That is, the non-persisters were not significantly different from those who sought further training.) Post-secondary attendance does not appear to be related to employment status.

The persisters were asked what type of educational services and programs do they view as necessary to ensure success in post-secondary education. The persisters' responses centered around these three areas: 1. curriculum; 2. teachers; 3. counseling.

1. Curriculum. More college preparatory courses and a wider variety of courses in the vocational area should be incorporated into the high school curriculum. The three areas of math, science and English need to be emphasized more. And remedial help was suggested for students who were deficient in these areas.

2. Teachers. Subjects strongly suggested that qualified teachers, especially teachers of Indian descent, shoud be recruited, and that the instructional standards be upgraded to be the same as for the average student in the United States.

3. Counseling. High school counselors should play a greater role in assisting Indian students in decision about career goals. Counselors should also inform students of the proper courses to take in high school in preparation for post-secondary education. Comprehensive and up-to-date information concerning life and living conditions at the institutions of post-secondary training should also be provided by the counselor.

In addition to the three areas discussed, subjects suggested that the planning and preparation for future occupational training begin as early as possible. At least 73 percent felt that the planning and preparation should begin no later than the tenth grade.

Recommendations

Jicarillas deserve the right to determine their own destiny (career) based on knowledge of an access to post-secondary education. Based upon the data gathered in this study, the following recommendations are made:

1. Inadequate preparation in high school continue to plague the Jicarillas in their pursuit of post-secondary education. To ameliorate this problem, the curriculum needs to be evaluated with the assistance of the New Mexico State Department of Education so as to better meet the educational needs of the Indian students.

Students desiring post-secondary education should be provided additional help in English, math and science. The English courses should be structured to allow the students maximum opportunities for practice in correct usage, both orally and in writing. For the students desiring college education, special emphasis should be on learning to write research papers.

College preparatory courses should be incorporated into the curriculum. These courses should be of a nature that the students could be exposed to the rigors of college courses, rather than making them so little demanding that students derive a false sense of security thinking that they can perform satisfactorily without much study.

2. The high school counselors, with the assistance of teachers, should provide opportunities whereby

Jicarilla youth may become more knowledgeable concerning the full range of careers, the nature of preparation for the careers of their choice and a realistic view of the world of work. In order to do this effectively, the counselors need to become more knowledgeable about the different careers and the requirements necessary to assure a reasonable chance of success.

A comprehensive career education, offering students career orientation, exploration and job preparation, should be a continuing goal of the schools. Efforts should be made to strengthen school distributive programs so that students may receive rewarding work experiences rather than to work at meaningless tasks which many of the cooperating employers provide.

3. In conjunction with recommendation concerning work experience, it appears necessary that the positions within the Jicarilla Apache Tribe, the Bureau of Indian Affairs, and positions within other federally-funded programs on the Jicarilla Reservation be audited to determine if persons currently occupying those positions are performing the duties specified in their job descriptions. If not, the skills of the respective employees should be upgraded through on-the-job training available through the Bureau of Indian Affairs and other agencies. The upgrading of the job skills should

provide the high school students a better insight as to the skills necessary to perform satisfactorily on jobs both on and off the reservation.

4. The schools should make concerted efforts towards recruitment of qualified teachers from the best colleges and universities throughout the country instead of limiting recruitment to the small colleges. Special emphasis should be on recruitment of teachers who have strong desires to serve Indian students' needs.

Teachers should have special training for better understanding and appreciation of the cultural background of the Indian students. The training might be accomplished through orientation sessions, workshops, in-service training programs and special college courses.

Teachers of Indian descent should be recruited, especially those enrolled in teacher training programs at different colleges and universities. This is of utmost importance if the Indian students are to be provided teachers who understand the problems faced by them in their educational pursuits.

5. The schools on the reservation should utilize the services of those Jicarilla college graduates who have been educated on the reservation. To date, much had been expended in employing psychologists who uncover problems known to everyone, namely that Indian students

do not perform well on achievement and other psychological tests when compared to the non-Indians. The Jicarilla college graduates, especially those trained in education, can be helpful in sensitizing the teachers to the cultural differences and toward informing them of the learning styles of the Jicarillas. And if the Jicarilla college graduates have the credentials, they should be utilized as instructors for the special college courses taught on the reservation.

6. In view of the results of the evaluation of the operations of the Bureau of Indian Affairs and tribal scholarship offices, it is important that the Jicarilla Apache Tribal Council take special precaution in the selection of scholarship and committee members. To ameliorate this and other problems stated in the analysis portion of Chapter Four of the dissertation, the following criteria are offered as suggestions in the selection of scholarship and education committee members:

a. The scholarship committee members should be knowledgeable of post-secondary education, such as application process, registration, counseling and guidance. That is, they must understand and appreciate the problems Jicarilla students face in pursuing post-secondary education. And if a student is experiencing problems, the scholarship committee members must be able to offer alternatives towards possible solutions.

b. The scholarship committee should assume more responsibilities for the scholarship recipients in terms of counseling and guidance. And since they have the responsibility of awarding scholarships, it is important that they are able to interpret the results of the different tests in assissing the ability of those individuals who can perform at satisfactory levels in order to complete the post-secondary programs of their choice.

c. The scholarship committee should be composed of members who do not hold positions which might indicate a possible conflict of interest. At present, the composition of the scholarship committee appears to be the personnel of the scholarship office.

d. The scholarship committee should be composed of individuals who have commitment to and respect for post-secondary education. Subjects have indicated that phones have been hung up on them and they have been treated with lack of respect when they inquired about scholarships.

7. The scholarship office and others responsible for the formal education of Jicarillas should initiate a uniform system of record keeping for those Jicarillas

graduating from high schools, both on and off the reservation. Once established, the data gathering system must be on-going and records kept up to date. Information and data concerning Jicarilla education are necessary in order to make wise decisions towards upgrading the education system to better prepare Jicarillas for post-secondary education.

8. A considerable amount of research has been conducted on the Jicarilla population in regards to education. The Jicarilla Tribal Council should become acquainted with the findings and recommendations of such research. Once accomplished, they should determine what recommendations have been implemented and which agency or individuals were given the responsibility for implementation. The Council could then formulate comprehensive plans towards improving the education system to better prepare the Jicarillas to compete on an equal basis with non-Indians. It would seem judicious to enlist the aid of the college trained tribal members in formulating a comprehensive plan.

IMPLICATIONS FOR FURTHER RESEARCH

One of the more important findings of the study was that in the perception of a large proportion of the subjects, inadequate preparation in high school was a major contribution to difficulty they experienced in the initial phases of their post-secondary education and it was also considered the principal reason for their subsequent withdrawal.

Further investigation and study is needed to determine the effect high school grades have in the three areas, namely math, science and English have on post-secondary education achievement. That is, determine whether or not high school grades are good predictors of success or failure in post-secondary education. Other cultural variables, such as ability to use the native tongue, the degree of Apache blood and the degree of total Indian blood should also be examined to determine if any relationship exists when compared with grades achieved in college.

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APPENDIX 1

INSTITUTIONS OF POST-SECONDARY EDUCATION ATTENDED BY THE JICARILLAS

(by state)

New Mexico

Colleges and universities

University of New Mexico
Western New Mexico University
New Mexico State University
New Mexico Highlands University
New Mexico State University - San Juan Branch
College of Santa Fe
Eastern New Mexico University
University of Albuquerque

Vo-tech, trade, business

Academy of Beauty Culture, Albuquerque
Santa Fe Beauty College
Hollywood Beauty College, Albuquerque
Albuquerque Business College
MDTA Training - Shiprock
Small Business Management Training Course - Albuquerque
Heights Beauty College - Albuquerque
Browning Commercial School
Police Training - Roswell
Albuquerque School of Bartending
Albuquerque Beauty College
Western School for Secretaries - Albuquerque
Indian School of Practical Nursing - Albuquerque
ABC Business College
Southwestern Indian Polytechnical Institute - Albuquerque
North American Technical Institute - Albuquerque
United Systems, Inc. - Albuquerque
Technical Vocational Institute - Albuquerque
New Mexico Police Academy - Santa Fe

Arizona

Colleges and universities

Arizona State University
Mesa College
Eastern Arizona College
University of Arizona
Northern Arizona University

Trade, vo-tech, business

Cook Christian Training School
Universal Technical Institute
Lawson Business College

Colorado

Colleges and universities

Southern Colorado State College
Fort Lewis College
Adams State College
Trinidad State Junior College
Mesa College
Colorado State University
Lamar Junior College
Colorado Women's College
Metro State College
Pueblo College
University of Denver

Vo-tech, trade, business

Parks School of Business
Barnes School of Commerce
Pino Nuche Motel Management Course
Special Drafting School, Relocation
Rocky Mountain Technical Institute
Colorado School of Welding
Engineering Drafting School
Electronics Technical Institute
Denver Automotive College

California

Colleges and universities

Contra Costa Junior College
Lassen Junior College
Gavilan College
American River Junior College
Riverside City College
California College of Arts and Crafts
Palomas Junior College
Oceanside Junior College
Hartness College
College of the Sequoias
Long Beach City College

Vo-tech, trade, business

General Auto Mechanics Training Program
Heard Business College
Allied Welding Schools - Berkeley & Lynwood
Auto Mechanics Institute - LA
National Technical School - LA
Madera Employment Training Center
Los Angeles County General Hospital (nurses training)
Los Angeles City College
Modern Welding - Downy
National School of Auto, Diesel & Allied Mechanics - LA
Lincoln Training Center - Garden Grove
CTA Truck Driving School - LA
American Institute of Mechanics - LA

Utah

Colleges and universities

Brigham Young University
University of Utah
Southern Utah State College
Utah State University

Vo-tech, trade, business

BIA Police Academy - Brigham City
National Indian Training Center - Salt Lake City
LDS Business College - Salt Lake City
Utah Trade Technical Institute - Provo

Texas

Colleges and universities

University of Texas - Austin
University of Texas - Arlington
Wayland Baptist College

Vo-tech, trade, business

Auto Mechanics - Dallas
Narconan Training - El Paso
Oak Cliff School of Business - Dallas
Fields School of Beauty - Dallas

Wyoming

Vo-tech, trade, business

Wyoming Law Enforcement Agency - Laramie

Kansas

College and universities

Cowley County Community College

Vo-tech, trade, business

Haskell Institute - Laurence

North Carolina

Vo-tech, trade, business

National School of Heavy Equipment - Charlotte

North Dakota

Vo-tech, trade, business

United Tribes Employment Trading Center - Bismarck

Pennsylvania

Colleges and universities

Pennsylvania State University

Vo-tech, trade, business

LaSalle Extension Course
Wilfred System Hair & Beauty Culture - Philadelphia
International Correspondence School - Scranton

Oklahoma

Colleges and universities

Oklahoma University
Bacone College

Vo-tech, trade, business

Chihocco

Oregon

Colleges and universities

Oregon State University
Oregon College of Education

Vo-tech, trade, business

Oregon Technical Institute - Klamath Falls

Illinois

Colleges and universities

Bradley University - Peoria

Vo-tech, trade, business

Body and Fender School - Chicago

Idaho

Vo-tech, trade, business

Link School of Business, Inc - Boise
Western School of Heavy Equipment - Weiser

Hawaii

Colleges and universities

Maui Community College

Virginia

Colleges and universities

Northern Virginia Community College

Washington

Colleges and universities

University of Washington

Iowa

Vo-tech, trade, business

Ft Dodge Alcoholism Foundation Reserve

Ohio

Vo-tech, trade, business

National School of Meatcutting - Toledo

District of Columbia

Colleges and Universities

American University

Total: 20 states (including District of Columbia)

53 two-to-four-year colleges and universities

65 vo-tech, trade, business, etc.

Source: Interviews and Bureau of Indian Affairs records.

APPENDIX 2

QUESTIONNAIRE

JICARILLA APACHE INDIAN STUDENT POST HIGH SCHOOL FOLLOW-UP STUDY

1. Age. Please check one (✓) of the following which corresponds to your age.

( ) 22 - 25
( ) 26 - 35
( ) 36 - 45
( ) 46 and over

2. Sex. Check one (✓).

( ) Male
( ) Female

3. Marital status. Check one (✓) of the following which is your present status.

( ) Married
( ) Single
( ) Divorced
( ) Widowed
( ) Separated

4. Check one (✓) item that best describes your present status.

( ) Employed full-time
( ) Unemployed
( ) Attending college and/or university
( ) Attending vocational technical school
( ) Housewife
( ) Employed part-time
( ) Other (Please specify) ______________________________

5. Estimate your present annual income. Check one (✓).

( ) a. Under $2,000
( ) b. $2,000 - $3,999
( ) c. $4,000 - $5,999
( ) d. $6,000 - $7,999
( ) e. $8,000 - $9,999
( ) f. $10,000 - $11,999
( ) g. $12,000 - $14,999
( ) h. $15,000 and over

EDUCATION

6. High school or GED Certificate.

______________________ (Name of High School Attended) __________ (City) __________ (State) __________ (Year Graduated)

List Month and Year GED completed. __________ (Month) __________ (Year)

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EDUCATION (continued)

7a. What type of school/training have you received (including the present) since graduating from high school or attaining your GED Certificate. Please check one (✓).

☐ None
☐ Vocational, Trade, Business, or Other Career Training School
☐ Junior College or Two-Year Community College
☐ Four-Year College or University
☐ Other. Please describe. ______________________________

7b. How much formal education and/or training have you completed (including the present) since graduating from high school or attaining your GED Certificate? Please check one (✓) of the following.

☐ None
☐ One Year
☐ More than one to two years
☐ More than two to three years
☐ More than 3 to 4 years
☐ More than 4 to 5 years
☐ More than 5 to 6 years
☐ More than 6 years

IF ANSWERS TO QUESTIONS 7a AND 7b IS NONE, OR IF YOU HAVE NOT RECEIVED ANY TRAINING BEYOND HIGH SCHOOL, DO NOT ANSWER QUESTIONS WITH AN ASTERICK (*) BEFORE IT.

*8. Please list the name, location, and year of attendance of the schools, and/or training received after high school graduation or receiving your GED Certificate.

(School)	(City)	(State)	(Year of Attendance)
(School)	(City)	(State)	(Year of Attendance)
(School)	(City)	(State)	(Year of Attendance)
(School)	(City)	(State)	(Year of Attendance)

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EDUCATION (continued)

*9. If you have completed a program(s) that resulted in a certificate, credential, diploma, license, or degree(s), etc., please write in their name(s) and the year received.

NAME	YEAR

10. What part of your life have you lived on the Jicarilla Apache Reservation before finishing high school or receiving your GED Certificate? Please check one (✓).
( ) Less than 1/4 of life ( ) About 1/2 of life
( ) About 1/4 of life ( ) All of life

NATIVE LANGUAGE

11. Can you speak the Apache language? Check one (✓).
( ) Yes ( ) No

If the answer is No, can you understand the Apache language? Check one (✓).
( ) Yes ( ) No

12. Amount of Apache spoken in your home. Check one (✓)
( ) Always ( ) Sometimes
( ) Usually ( ) Never

13. What was the first language you learned to speak in your home? Check (✓) one or mor
( ) Apache ( ) Spanish
( ) English

MOTIVATION TO CONTINUE EDUCATION

*14. What was the major reason for seeking postsecondary education? Select one (✓).
( ) Better choice of jobs
( ) Better pay
( ) Provide greater service to Indians and/or Jicarillas
( ) Other

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MOTIVATION TO CONTINUE EDUCATION (continued)

*15. What were you studying? ______________________________

*16. Check the degree of encouragement received from the following list of individuals in choosing your major field of study or training (✓).

Most	Some	Little/None	
			a. One or both parents
			b. Relatives
			c. Friends
			d. Teacher(s)
			e. High school counselor(s)
			f. Employment assistance counselor (BIA)
			g. Reservation principal
			h. College counselor

17. How much difficulty did you have in high school with your courses in each of the following areas? Check the appropriate answers (✓).

Much Difficulty	Some Difficulty	Little Difficulty	
			a. Geometry, Algebra, General Mathematics
			b. English, Literature, Music
			c. Sociology, American History, Social Studies
			d. Spanish, French or Other Foreign Language
			e. Biology, Chemistry, General Science

HIGH SCHOOL GUIDANCE AND COUNSELING

18. Did your high school counselor provide you with accurate information that was helpful in the following. Please check Yes or No for each category (✓).

Yes	No	
		a. Making application for college and/or vocational school.
		b. Helping you decide on a vocational or professional goal.
		c. Knowing the expenses of attending postsecondary school.
		d. Informing you about college/vocational school life.
		e. Budgeting funds wisely?
		f. Availability of scholarships.

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TRANSITION FROM HOME TO COLLEGE AND VOCATIONAL/TECHNICAL EDUCATION

*19. Was it difficult for you to remain at college or vocational/technical school upon first enrolling at the institution. Check one (√).

( ) Yes ( ) No

If the answer is Yes, check all the appropriate answers (√).

( ) Homesickness
( ) First experience in being away from home
( ) Lack of friends
( ) Change in type or amount of social activity
( ) Lack of money
( ) Military
( ) Lack of academic preparation in high school

IMPORTANCE OF POSTSECONDARY EDUCATION

20. It is wise for Jicarilla youth to seek college education or vocational training. Check one (√).

( ) Agree ( ) Disagree ( ) No opinion

21. Life is easier for the Jicarillas who seek and complete their college education or vocational training. Check one (√).

( ) Agree ( ) Disagree ( ) No opinion

22. The Jicarilla Apache Tribe should create job opportunities for the Jicarillas who complete their college or vocational training. Check one (√).

( ) Agree ( ) Disagree ( ) No opinion

*23. Do you (or did you) have a special counselor or program advisor for Indian students at the college or vocational/technical school you are (or were) attending. Check one (√).

( ) Yes ( ) No

If the answer to the above is Yes, how often did you confer with him (her)? Check one (√).

( ) Weekly ( ) Monthly ( ) Only at registration

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IMPORTANCE OF POSTSECONDARY EDUCATION (continued)

*24. Special advisor to Indian students should be: Check one (✓).

☐ Indian ☐ Non-Indian ☐ Does not matter

*25. Only an Indian can understand another Indian's problems. Check one (✓).

☐ Agree ☐ Disagree ☐ Don't know

*26. If you have dropped out or left college or vocational/technical training, what were the reason(s) for your withdrawal? Mark two answers only. Place number 1 by the most important reason and place number 2 by the second most important reason for leaving school. DO NOT ANSWER IF YOU HAVE NOT WITHDRAWN FROM SCHOOL.

Reasons for Withdrawal

_____ a. Enrolled at another institution
_____ b. Personal illness
_____ c. Voluntary military service
_____ d. Sought full-time employment
_____ e. Lacked funds to continue formal education
_____ f. Marriage
_____ g. Lacked adequate preparation in high school
_____ h. Help the immediate family economically
_____ i. Other

*27. If you have withdrawn (dropped) from school, indicate by a check (✓) in the appropriate space when you withdrew.

☐ a. First half of Freshman or first year
☐ b. Second half of Freshman or first year
☐ c. First half of Sophomore or second year
☐ d. Second half of Sophomore or second year
☐ e. First half of Junior or third year
☐ f. Second half of Junior or third year

*28. Do you plan to return to school? Check one (✓).

☐ Yes ☐ No ☐ Don't know

If answer is Yes, what type of school/training will you pursue?

☐ Vocational, trade, business or other career training school
☐ Junior college or two-year community college
☐ Four-year college or university
☐ Other. Please specify. ______________________________

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IMPORTANCE OF POSTSECONDARY EDUCATION (continued)

29. In planning future occupational training (college or vocational), at what point do you think an Apache student should begin his training? Check one (✓).
   ( ) a. During the 8th grade
   ( ) b. During the 9th grade
   ( ) c. During the 10th grade
   ( ) d. During the 11th grade
   ( ) e. During the 12th grade
   ( ) f. After high school graduation

30. What are some of the things which make it difficult for Jicarillas to get an education? Check the appropriate answers (✓).
   ( ) a. Lack of motivation
   ( ) b. Lack of parental interest
   ( ) c. Lack of self-discipline
   ( ) d. Poor health
   ( ) e. Lack of adequate preparation in high school
   ( ) f. Lack of adequate school supplies and materials
   ( ) g. Education is not important to Jicarilla Apache tribal life
   ( ) h. Other. (Please specify.) ______________________________

31. What subjects do you suggest that Jicarilla students take in high school that would prepare them well for a college education and/or vocational training? Check several subject areas (✓).
   ( ) a. English
   ( ) b. Social Studies
   ( ) c. Mathematics
   ( ) d. Science
   ( ) e. Agriculture
   ( ) f. Home Economics
   ( ) g. Business Education (typing, secretarial skills)
   ( ) h. Other (specify)

32. Adequate academic preparation for Jicarilla students can be obtained from: Check one (✓).
   ( ) Public schools
   ( ) BIA schools
   ( ) Both of above
   ( ) Don't know

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IMPORTANCE OF POSTSECONDARY EDUCATION (continued)

33. From the five possible answers, check one (✓) to indicate how you feel about each of the statements. (SA - Strongly Agree, A - Agree, U - Uncertain, D - Disagree, SD - Strongly Disagree.)

SA	A	U	D	DS	
___	___	___	___	___	Indian parents should be consulted about school matters and school programs in which their children are enrolled.
___	___	___	___	___	Teachers could instruct more effectively if they knew about the Indian way of life.
___	___	___	___	___	The school should recruit more teachers of Indian descent.
___	___	___	___	___	Schools should not lower their instructional standards because they are teaching Indians. Their standards should be the same as for the average student in the United States.
___	___	___	___	___	One of the important functions of the high school should be to prepare Indians to pursue occupational interests on or off the reservation.

FINANCE AND BUDGETING

*34. Would you have gone to college or vocational/technical school if your only source of financial assistance was from your family? Check one (✓).

( ) Yes ( ) No

*35. What is (was) the source of financial aid to support you in pursuing post-secondary education and training? Check appropriate sources (✓).

( ) 1. Church scholarship
( ) 2. Tribal scholarship
( ) 3. College scholarship
( ) 4. BIA Higher Education Grant
( ) 5. BIA Adult Vocational Training (AVT)
( ) 6. BEOG
( ) 7. Work Study
( ) 8. Other. Please specify. ______________________

36. Do you feel it is a good idea to have instruction in handling funds before attending college or vocational/technical school? Check one (✓).

( ) Yes ( ) No

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BUREAU OF INDIAN AFFAIRS AND JICARILLA SCHOLARSHIP OPERATIONS

*37. In your opinion, how well has the BIA and Jicarilla tribal scholarship offices handled your grant? Check one (✓).

( ) 1. Very efficiently

( ) 2. Average of efficiency

( ) 3. Not very efficient

( ) 4. Unsatisfactory. (If it is unsatisfactory, please state why.) ____

____

*38. From the three possible answers, please rate the operations of the BIA and Jicarilla sholarship offices. (S - Satisfactory, A - Average, U - Unsatisfactory.)

S	A	U	Check one (✓).
___	___	___	Efficient handling of applications and requests for information
___	___	___	Always willing to listen to a student
___	___	___	Sensitivity to student needs
___	___	___	Willingness of employees to go beyond the normal call of duty in behalf of students
___	___	___	Ease of contact. That is, as a student, you know that the office will always respond in one way or another.

SOCIAL ADJUSTMENT

39. Do you feel that being "Indian" is a handicap in your relations with non-Indians? Check one (✓). ( ) Yes ( ) No

40. Do you feel that being Indian will hurt you when looking for a job after completing college or vocational/technical school? Check one (✓).
( ) Yes ( ) No

41. Do you feel that professors and/or instructors discriminate against you because you are Indian? Check one (✓). ( ) Yes ( ) No

42. Did you feel that your high school teachers discriminated against you because you were Indian? Check one (✓). ( ) Yes ( ) No

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HIGH SCHOOL EXPERIENCE

43. Do you feel that the courses you took in high school adequately prepared you for the postsecondary educational experience? Check one (✓)

( ) Yes ( ) No

IF THE ANSWER IS NO, EXPLAIN.

If you could, what things would you change in the high school you attended? Explain briefly.

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APPENDIX 3

EVALUATION OF HIGH SCHOOL GUIDANCE AND COUNSELING BY PERCENTAGE

Student was provided with accurate information that was helpful in the following:

	Yes	No
Making application for college and/or vocational school	30.6	69.4
Helping you decide on a vocational or professional goal	17.4	82.6
Knowing the expenses of attending post-secondary school	19.8	80.2
Informing you about college/ vocational school life	28.9	71.1
Budgeting funds wisely	11.6	88.4
Availability of scholarships	27.3	72.7

SUMMARY VITA

Lester Sandoval

Personal Data: Born July 18, 1943, Jicarilla Apache Indian Reservation, New Mexico

Education: High School: South Cache - Hyrum, Utah, 1962

College: Brigham Young University, B.A. 1968, Spanish, Minor: Political Science.

Graduate School: Oregon College of Education, 1972, M.S. Education (Disadvantaged), Minor: Sociology

Graduate School: University of Washington, 1979 Ed.D. Higher Education, Minor: Public Administration

Experience: August, 1976 - June 1977 - Administrative Manager, Jicarilla Apache Tribe, Dulce, New Mexico.

March, 1976 - August, 1976 - Special Assistant New Mexico Governor Jerry Apodaca, New Mexico State Capitol, Santa Fe.

July, 1974 - March, 1976 - Research Analyst, Jicarilla Apache Tribe, Dulce, New Mexico.

September, 1972 - June, 1973 - Instructor and Counselor, Seattle Central Community College, Seattle, Washington.

Summer 1972 - Educational Consultant to United Southeastern Tribes, Inc., Sarasota, Florida.

April, 1970 - September, 1972, Adult Education Specialist, Bureau of Indian Affairs, Albuquerque, New Mexico.

Summer, 1969 - Congressional Intern in the office of New Mexico Congressman Manuel Lujan, Jr., Washington, D.C.

Publications:

1. "Alchoholism and Adult Education," in *Tribal People and Adult Education*, Dr. Helen Redbird (Ed.), Monmouth, Oregon: Oregon College of Education, May, 1972.

2. "Let's Set the Record Straight: Native Americans and Social Studies Myths," in *Children and Intercultural Education*, Patricia M. Marken (Ed.) Association on Childhood International: Washington D.C., Spring, 1972.